THE FABRIC OF DREAMS

Dream Lore and Dream Interpretation, Ancient and Modern

KATHERINE TAYLOR CRAIG

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PREFACE

THIS volume is written for the perusal of the unprejudiced. It is an appeal to those who neither affirm the infallibility of dreams, nor yet deny their significance as symbols, also to those persons who have given the subject no thought whatsoever, but who are nevertheless willing to listen impartially to the arguments of the old-fashioned dream interpreters and to the hypotheses of modern psycho-analysts. At first glance a vast distance seems to stretch between the desert of sterile scientific facts and the teeming jungle of riotous dreams, yet between these extremes winds many a temperate, pleasant path which the normal mind may follow if it will.

The writer does not advocate any especial theory over another; the purpose is merely to untangle the truth, if truth there be. At times this quest has led to the oracular springs of old Egypt, or to the temples of Greece, or through the sickly vaporings of mediævalism and again through the bleak materialism of modern physiology, for each cult that has withstood the blight of time must perforce have held its strength, and that strength must have been born of truth, otherwise the teachings would have been forgotten. The writer has merely gathered the facts—the reader is left to judge them.

CONTENTS

CHAPTER I

SUBSTANCE OR SHADOW

PAGE

An Ancient Cult, a Mediæval Jest, a Modern Science—Ancient Divination and Modern Dream Analysis—Converging Theories Old and New—The Soul and the Scalpel of Science—Dreams that Made History—The Purpose of Dreams—Their Therapeutic Value—Their Psychic Significance—The Sources of Dreams 1

CHAPTER II

WHO SHALL DECIDE WHEN DOCTORS DISAGREE?

Psychologists at Loggerheads—the Ancients and a Few Moderns—The Mohammedan Theories—Plato, Pythagoras, etc.—Charcot, Jung, Freud, Dr. Prince and Other Ultra-Moderns—The Mono-idea—The Occultists 16

CHAPTER III

SLEEP, THE MYSTERY

Transmitted Tendencies the Cause of Dreams—Inherited Memory or Atavism—Explanation of Morbid Fears—Reincarnation versus Inherited Memory—Day-Dream and Reverie—Nocturnal Dreams and Day-Dreams—Socrates and Several Other Dreamers—Abstraction—Sir Isaac Newton—Somnambulism—Epilepsy—Nightmare—Various Examples of these Conditions 27

CHAPTER IV

WHERE SCIENCE PAUSES

The Mystics, their Dreams or Visions—Clairvoyance, Clairaudience and Other Super-Terrestrial Faculties—St. Paul, St. John—Swedenborg—Dreamers of the Desert—St. Francis, His Dreams and His Work—The Peasant Maid of Domremy—William Blake—William Sharp . 49

CHAPTER V

NEURASTHENIA VERSUS THE SIXTH SENSE

PAGE

The Natural Body—The Spiritual Body—Bishop Brent—The Instinct—Instance of Captain Gracie and the *Titanic* Disaster—Conscience and the Sixth Sense—Legends and History—Universal Legends, The Niebelungs, Tower of Babel, Atlantis—Monasticism and the Sixth Sense—Dreams of Children, Angels and Savages—Count Tolstoy's Dream—The Hebrides, Switzerland and the Canary Islands—St. Paul, Cæsar, Cromwell, and a Few Epileptics—Neurasthenia or Genius 65

CHAPTER VI

"SLEEP THAT KNITS UP THE RAVEL'D SLEEVE OF CARE"

Memory During Sleep—Hypnotic Sleep—Methods of Inducing Hypnotic Slumber—The Oracles—Modern Methods of Healing—The Cave of Trophonius—The Legends of Sleep 78

CHAPTER VII

DREAMS THAT HAVE COME TRUE

Each Avatar Heralded by a Mother's Dream—Zoroaster—Mahomet—Gautama Buddha—Christ—The Mother of Cyrus the Great—Of Philip of Macedon—Dreams of Cambysses, of Xerxes—Of Alexander—Murderers Apprehended through Dreams—Miscellaneous Dreams that Have been Verified—The Death of President Lincoln . . . 91

CHAPTER VIII

YOUR DREAM WILL FIND YOU OUT

Wish Dreams Contrast Dreams—Alas for the Dreams of Childhood—Reprehensible Dreams—Dreams of Revelation—Dreams that Defy Science—Xenoglossia, Memory or Inspiration—The Apostles—Annihilation of Time and Space—Relative Values—Spiritual or Spiritistic—Angel, Devil, or Naked Soul 127

CHAPTER IX

POPPIES AND MANDRAGORA

Drugs and Narcotics—Opium—Alcohol—Pulque or Mescal—Hashish—Morphia—Lupulus or Hop—Mandrake—Dittany—Hyssop—Belladonna—Stramonium—The Male Fern 136

CHAPTER X

DREAM ANALYSIS AND INTERPRETATION

PAGE

Divination and Dream Analysis—Example of Freudian Interpretation—Frink—Havelock Ellis—Dr. Prince—Gypsy Interpreters—Daniel's Interpretations—Moses and Joseph—The Latent Content—Manifest Content—The Censor—Displacement and other Factors in Dream Analysis—Illustrations of Scientific Analysis 151

CHAPTER XI

SYMBOLISM IN DREAMS

Symbolism of Mythology and of Mysticism—Modification of Symbols—Time and History as Factors in Symbolism—Gypsy Symbolism—The Dream Books—Symbols Whose Significance has Altered—The Dove—The Cross—Serpent—Crocodile—Table of Symbols 186

CHAPTER XII

THE ANCIENT ART OF GEOMANCY

Dream Interpretation by Means of Geomancy—Definition of Geomancy—Its History—Directions for Geomantic Interpretation—Geomantic Tables 268

CHAPTER XIII

A BUDGET OF DREAMS AND THEIR INTERPRETATION

The Si-Fatl-I-Serozah—The Oneirocriticon of Astrampsichus 367

THE FABRIC OF DREAMS

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CHAPTER I

SUBSTANCE OR SHADOW

"There is no reason why we should not get together while we can and tell each other our dreams."—PLATO, *The Apology.*

Notwithstanding its world-war, the twentieth century has wrought a truce between the Apocalyptic lion and lamb. Science, represented by Dr. Sigmund Freud of Vienna, Dr. Carl Jung of Zurich, Dr. Morton Prince of Boston, M. Jules Bois of Paris, Mr. Havelock Ellis of London, and numerous other savants of France, Italy, England and America, has granted the existence of a sixth sense, the subconsciousness, clairvoyance, crystal-gazing and dream interpretation.

Thus a cosmic circle, formed of the thought of the ages, has merged ultra-modernism and ancient myth. The recent cognizance taken of dreams by physiology as well as by psychology, savors strongly of ancient philosophy; and an astonishing similarity between twentieth century thought and that of ante-Christianity is apparent in the resuscitated science of dream interpretation. The practice of translating dreams and of searching for their meaning was forgotten by the educated classes during the ages intervening between remote antiquity and our own era, albeit it was to a certain extent kept alive by the superstition of the masses, who, despite the ridicule of the enlightened few, clung to their dreams and to the established and symbolical interpretation thereof. They were a fantastic antidote for the oppression and misery of the lower classes during the Middle Ages.

The emphasis with which the wise men of each century affirm or deny the validity of dreams indexes the enlightenment, spiritual or mental, of the era in question.

In the dawn of recorded history dreams were held as divine. The Egyptians, Chaldeans, Greeks and Romans studied, recorded, and classified their visions, and various degrees of importance and divers meanings were attached thereto. Divinatory and prophetic qualities were attributed to the higher, holier dreams, and the temples of antiquity, notably those of Greece and Egypt, were provided with dormitories wherein the supplicant might slumber and await the message of his dream.

From Noah in Genesis to John on Patmos the Bible abounds in dreams. That Jehovah of the Jews is believed to have appeared to His chosen ones as they slept is evidenced by the reverence with which Moses, Abraham, Elijah and other mighty men of the historic past received these nocturnal messages.

"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then He openeth the ears of men and sealeth their instructions." Thus spoke Elihu, son of Barachel, to Job.

The prevalent belief that men were unerringly consoled, warned or punished according to their deserts, established dreams as a medium for the expression of Divine wishes, whether these were thundered from Sinai by Him of the Unspeakable Name, or whether they were attributed to Osiris, the mighty, or to Zeus of the human foibles and numerous loves.

The visions of Abraham were undoubtedly dreams and God's promises were made to him as he slept. "And the Lord appeared unto Abraham and said: Unto thy seed will I give this land and there builded he an altar unto the Lord who appeared unto him."

Philo Judeas (25 B. C.) in his "Book of Giants and of Civil Life," pronounces Abraham the first dream interpreter.

Believers in an anthropomorphic Deity will note the significant fact that, notwithstanding His love for Abraham, when the latter sinned by denying Sarah as his wife to Abimelech, King of Gorar, God appeared to Abimelech in a dream of warning. And when Abimelech answered horror-stricken: "Lord, wilt Thou slay a righteous nation?" a dream reassured him: "Nay, I know that thou didst this in the integrity of thy heart."

Herodotus and Josephus regard dreams with reverence, and their historical characters rely upon visions for counsel and guidance, but time has lessened the humility of the world toward these messages. Though still heeded as auguries and portents, dreams had obviously lost their esoteric significance and had assumed the nature of personal premonitions. Herod the Tetrarch dreams of his brother's death, and Mariamne, Herod's wife, is warned that her own beautiful body must perish, and these dreams, though verified, savour of the gathering shades of superstition rather than the glow of faith.

Even the warnings of Christ's birth brought to Herod's dream interpreters the mere foreshadowing of an earthly monarch who might supplant the weak despot on a tottering throne held at the caprice of Rome. While the thunderous portents of the Christian Era were translated to Herod's puerile egotism as earthly rivalry, until, shivering under his own pigmy conception, he issued the edict that "fulfilled that which was spoken by Jeremy the prophet," the proclamation that spread woe among the mothers of Judea.

Joseph's dreams concerning the son of Mary seem to have left him troubled and somewhat puzzled, while the forewarning sent to Pontius Pilate's wife pierces the centuries as the cry of an anxious woman, rather than the wail of a soul over the tragedy of all ages.

Mary the Virgin and Saint Elizabeth dreamed with clearer vision than did their contemporaries, or than did the smoke-

smothered oracles of the past, but these two stood alone, even as Saint John of the mystic Revelation and Saint Paul, who became blind that he might see, were the pharos of their time, shining upon a world darkened with the double shadow that holds when the stars are set and before the sun has risen.

Thus at the time of Christ's coming, not only men's dreamings, but their very souls had lost the sweep of the spiritual and had materialized to a circumstance in the individual life.

The legend of the voice crying across the waters of the Nile, mourning the death of Pan, the god of nature, was founded upon a pilot's dream, yet it bore its literal and prophetic meaning: Pan's day was actually done, the sun had set upon old faiths; and although a brighter day was dawning a long darkness must follow before the sun could wax sufficiently strong to penetrate the materialism of the crepuscular mid-era. This chaos, however, prevailed chiefly in the civilized world. In the barbarous north, for the most part unknown and uncharted, the old gods held sway; the Druids prophesied and dreamed in their groves, and faith and vision remained mystic, strong and true. Saxo Grammaticus and Livy describe auguries, oracles and vivid, sentient dreams, invariably fulfilled, whether of good or evil portent, and received trustfully as sacred messages. They dealt with armies, dynasties and the fate of nations, and with arcana celestial or diabolical rather than with the ordinary individual. The women accompanied their men to battle, counseling with celestial wisdom or healing wounds by magic and by the art of simples. The prophetesses were called Vollen and their songs and lamentations were echoed in the north long after the introduction of Christianity; besides the Vollen there were the Valkyren, dreaming, battling maidens, whose celestial attributes entitled them to immortality, for piety was commingled with ferocity in the hearts of these deep-bosomed dreamers of the north. Vitellius, the first Emperor to make use of the northern troops to become ruler of Rome, was invariably accompanied by one of these sybils who interpreted his dreams. Boadicea, the

"British Warrior-Queen," was of this race, as were Villeda, the renowned maid who dwelt in a lonely tower in the Bructerian forest and whose dreams forecast victory for her people and defeat to the Romans, and Ganna, the wise woman who cursed as lustily as she blessed and who went with her people to battle. The dreams and visions of these women are in sturdy contrast to the timid remonstrance of the wife of Pontius Pilate, or to the vaporings of Calphurnia, the spouse of Julius Cæsar.

Yet civilization in the south has ever held its few seekers after the old dreams and ideals, and the teachings of these rare spirits, whether pagan or Christian, were to loom large in future thought. Plotinus, founder of the school of neo-Platonists, and his pupils, Iamblichus, Porphyry and Proclus, united and revived the doctrines of Pythagoras, Plato and Aristotle. Plotinus, who lived in the third century during the reign of Alexander Severus, not only persuaded the Emperor to many deeds of clemency and kindness, but he is said to have inspired Alexander's treatise upon dreams and divination. The influence of Plotinus was not, however, confined to followers of the pagan deities. The Greek fathers, Basil, Clement and Gregory, and, at a later date, Saint Augustine, and still later the mediæval mystics, Anselm and Hugh de Lorraine, absorbed largely of the teachings of Plotinus upon dreams and other occult subjects. These Christians were, to be sure, of the elect and understanding few; Plotinus was generally held in horror by the followers of orthodox Christianity, who consigned him to oblivion as soon as might be. Here he remained, save for an occasional plagiarist, until the twentieth century restored him to his own.

In the second century Artemidorus compiled a dream book. His claim of having been aided in the work by Apollo Daldianus probably accounts for the obloquy that succeeding generations have cast upon his name. However, his dream dictionary, in four volumes, forms the basis of dream interpretation and symbolism of the present day.

Synesius, the paradoxical pagan bishop of the fourth century, whose manful defense of Cyrenaica and Ptolemais when those cities were besieged by barbarians, adds a touch of quaintness to his history, wrote a treatise upon dreams entitled "De Insomnis." Before he became a Christian he was a pupil of Hypatia. His recipes for creating dreams are preserved in the Leyden Papyri.

Ambrose, the saintly Bishop of Milan, wrote a treatise on dreams in which he testifies as to the fulfillment in every detail of a dream in which he was commanded to open the earth at a certain spot and to exhume the bodies of two martyrs, dead two hundred years. He found the bodies and obeyed the command to bury them with Christian rites.

The clear vision of the few, however, failed to lighten the blindness of the world, and the majority of thoughts and dreams must follow the outward trend of events.

Despite the barbarity of the rising nations that were to rule the world after the fall of Rome, early Christianity gathered strength therefrom, and the invigoration developed a certain ferocious fervor not altogether congruous with the spirit of the Founder of the Faith. The first compulsory conversions to Christianity, under Charlemagne in the eighth century, blazed the path for future persecutions. The din and clamor of clashing faiths sent mystics and dreamers to seek the silence of the deserts of Arabia and of Africa, where the cenobites and hermits might dream in peace and keep alive the Spirit of the Master.

The expulsion of the Druids, who were compelled to hold their meetings beneath the trees at night, founded the legend of the Witches Sabbath, the nightmare of the Middle Ages.

The legends of King Arthur's Court and of the Quest of the Grail were but visions, dreams higher than the dreamers knew, and the mental progenitors of the Crusades.

The inception of the Crusades was a visionary's dream, and the end a nightmare. The barons and princes who dreamed of following the footsteps of the Saviour and of regaining the

Holy Sepulchre for Christianity, found a rude awakening at the hands of the Saracens. Their return filled Europe with broken lives. The legend of vampirism is scientifically traceable to nightmare induced by physical, leprous conditions. The peasantry, neglected and starving during the absence of landowners in the Holy Land, were fit subjects for infection, and thus the nightmare of the vampire grew and spread. To the fancy distorted by disease fairies became witches, religion bigotry; all things bright, happy, or wholesome, were forgotten by a tortured world; God Himself became personified Revenge. Mawkish sentimentality, strongly flavored with Oriental sensualism, confined the women to castles. They were permitted wings, but denied nether limbs, a relegation scarcely conducive to health or happiness. The sterility of the *moyen age* resulted and its very mysticism was perverted in its dreaming. The pietistic imagination dwelt ravenously upon bodily agony, the marks of the stigmata, physical temptations and hysteria. Witches and sorcerers, the dream manufacturers and hypnotists of that day, flourished apace, until in sheer reaction the Renaissance robbed dreams of their morbid significance and left them empty visions by declaring that they held no meaning whatsoever. Materialistic joys now put a suffering world to shame; there were no more portentous dreams, no more Witches Sabbaths; God not only ceased to appear Himself, but would not permit Satan to do so. An era of practicality followed: utilitarianism, the sciences of mathematics and medicine buried traditions, dreams and abstract truths without partiality. Then, suddenly, a new science came to the fore and resuscitated not only truths that had heretofore been challenged, but symbols, traditions and dreams.

She came as a clean-cut, clear-eyed creature whose practical tolerance silenced anæmic orthodoxy, while the sturdy commonsense of her raiment was in absurd contrast to the rainbow wings of ancient faith. The knowledge that the dreams and visions of the world had been driven from the realm of fact by her grandparents, the eighteenth century

sciences, only stimulated her interest in the banished legends. With a laugh she unearthed the dreams of past ages and resurrected their accompanying faith. Myths, gods and heroes were likewise revived and with their return to earth were accepted as psychological entities. Dreams were investigated, recorded and labeled with their classification, origin and pedigree. Symbols to which ancestral memory had always clung were recognized and accepted.

The news that Modern Science had rehabilitated dreams was flashed around the wire-bound world. Volumes upon the subject were promptly forthcoming. Psychologists and students proceeded to analyze their own dreams and those of their long-suffering friends. Whenever an unwary dreamer could be induced to reveal his dream his soul was dissected with a thoroughness that warned against future confidences. The scalpel, microscope and X-ray were alike invoked. Diviners and oracles of the past had become the dream analysts of super-civilization.

The preservation of dreams in man's memory is their strongest claim to consideration. The fact that amid the myriad evanescent visions of the dream-world any one dream should be sufficiently strong to figure in human history, is in itself proof of the importance of the dream state. But for these examples the transient character of the average dream, its apparent irrelevance, and above all the frequency of its occurrence, would relegate it to a functional rather than to a phenomenal condition. In the former circumstance the average person could no more recall his dream than he could recollect the normal beating of his heart, the circulation of his blood, or his respiration.

Yet notwithstanding their proverbial fragility, dreams have frequently coped with time, which is even more destructive than death, in that death may leave in its wake memories which time destroys. The pyramids of Egypt have thus far defied time, so have Buddhism, Christianity, a few of the more precious legends and—dreams. Dreams came before man found

articulate thoughts or words for the myriad symbols that crowded his brain with the persistence and regularity of a physical process. Despite their infinite throngs on countless nights in unnumbered brains, many dreams have been preserved and handed down to posterity. We may forget our thoughts of the past, our opinions, the garments that we wore, or even the friends whom we loved, but memory holds our more significant dreams from our very childhood. Herodotus does not tell us what Xerxes wore, nor how he looked, nor whom he loved, yet one of the Persian King's dreams altered the course of history.

Xerxes, bewildered by quarreling counsellors, some of whom advised the campaign against Greece, whilst others opposed it, had fallen into a troubled sleep. A tall, beautiful figure appeared to his dream and urged the continuance of the expedition. Xerxes, however, remained undecided. A second time the admonitory figure appeared. Puzzled, Xerxes summoned Artabanus, a counsellor who had opposed the undertaking. Artabanus sneered at his master's weakness, whereupon Xerxes, whose superstition makes him human through the centuries, became indignant and commanded Artabanus to don the royal robes, place himself upon the kingly couch and await developments. The figure presently appeared to Artabanus, but its respectful demeanor was replaced by a ferocity that frightened Artabanus into withdrawing his opposition to the expedition.

The Venerable Bede of unquestioned veracity describes many dreams, among them that of Edwin, a Saxon king, a maker of English history.

Rollo the Norseman, who lived in the seventh century and whose strength was such that no horse could carry him, had a "supernatural dream" warning him not to land in England, which country was amply protected by Alfred the Great. Instead, he was advised to try France. He accordingly sailed up the Seine to Rouen and laid siege to Paris. Afterwards he married Gisela, daughter of Charles the Simple, became a

Christian, and was transformed from a fierce sea-rover to one of the most humane princes of his time. He was an ancestor of William the Conqueror.

The dream of Theodora, the courtesan, that she would one day become an Empress caused her to abandon her loose mode of life and to try to fit herself for the exalted station promised by her vision. Afterwards she married Justinian and ruled Rome.

The dreams of Catherine de Medici, astrologer and practitioner of various occult arts, not only strengthened her own blood-lust, but induced feeble Francis to consent to the massacre of Saint Bartholomew. This royal lady, herself addicted to magic, protected magicians and sorcerers, while her lord and master, Henry II, and his affinity, Diane de Poitiers, burned them. Queen Catherine was also given to dreams, for while she lay ill at Metz the night before the battle of Jarnac she saw her victory over the Huguenots in a vision.

Whether Cromwell's dream that he should become the greatest man in England had aught to do with his career is a problem for students of psychology.

Madame de Krudener believed her dreams inspired and attained so great an influence over Alexander I of Russia that he is said to have accepted from her the idea of the Holy Alliance, concluded September 5, 1815, in the name of the Holy Trinity, between Russia and Austria.

"I believe men only dream that they may not cease to see. I have fallen asleep in tears, but in my dreams the loveliest figures came to give me comfort and happiness and I awoke the next morning fresh and cheerful."

(Quoted by Havelock Ellis from Goethe's letter to Erckmann.)

Doubtless Goethe's contemporaries shrugged at the poet's vagary, which afterwards was to be accepted as sound psychology, for at that date the therapeutic value of sleep was unappreciated and the purpose of dreams wholly unknown. Men of genius, notably Byron, Poe, and Napoleon, were rather

inclined to boast of being able to dispense with the normal amount of slumber, while many physicians regarded sleep as the result of toxic poisons in the system. The comparative leisure of the world had not at that time been broken by the mad rush that later overwhelmed the nineteenth century and the necessity for sleep as a repairer of wornout nerve tissue and a source of physical endurance and the value of the dream as a respite from the wear and tear of reality had not been revealed to the western world.

The physical side of nightmare was the first phase of the dream to receive investigation from modern students, while happy dreams were regarded as the whims of women, poets and children. Woman was supposed to require a larger proportion of sleep than man, a fact frequently quoted as triumphant proof of her mental inferiority.

The purpose of the dream as the preserver of sleep is a recent discovery, developed primarily through physical channels, and through the investigation of the so-called "typical dream", i.e., one common to every race and condition. For these dreams each cult has its specific explanation, though all agree that sleep is preserved by the mysterious psychic function of certain dreams arising from physical needs. In the "thirst dream," for instance, the sleeper dreams of being thirsty and of enjoying a refreshing draught, thus gratifying in fancy thirst that has an actual, physical existence and that unslaked might interrupt slumber. Whatever their other differences, psychologists agree that dreams do not interfere with sleep, but that they protect it.

In regarding dreams as an index of the character, ultramodernism agrees not only with the ancients but with Artemidorus of the first century and with Paracelsus, the greatest mediævalist. While Kant, the predecessor of ultramoderns, suggests in his "Anthropology" that the dream exists in order to bare to us our hidden selves, and to reveal to us, not what we are, but what we might have been under a different environment.

Although Havelock Ellis quotes Sancto de Sanctis as showing on the basis of long experience that the dreams of criminals are usually peaceful, even beautiful, while the visions of innocent persons are frequently horrifying in the extreme, and while Michelet holds that the dreams of the philosophers of the discovery of a panacea and of Eldorado were alike based upon the misery of the peasants during the middle ages, none of these instances can be held as contradicting the theory of the dream as indexing the subconsciousness. Thus, issuing from the unsounded depths of man's being and forming part of his essential self, dreams describe his character as inevitably as the lines upon his face portray his mode of life and as accurately as his fetishes measure the heights of his ideals. Not the individuality formed by training and environment, the product of social inhibitions and the result of parental pruning, or a carefully instilled creed, but the primal, atavistic self, the self that the dreamer does not suspect, an entity answering the description of a "naked soul."

Bede's quaint story of Saint Augustine portrays Pope Gregory's opinion of dreams. On becoming Bishop of Hippo after rather a wild and fitful youth, the Saint inquired of the Pope as to whether after certain dreams, a man may receive the body of our Lord, and whether, if he be a priest he may, under the circumstances, celebrate the holy mysteries.

The reply leaves no doubt as to the papal opinion. Sinful dreams do prohibit a priest from celebrating the holy mysteries, or from administering the sacrament, unless there should happen to be no other priest to take his place.

The therapeutic value of dreams is the most ancient of rediscovered theories. The priests of Æsculapius, the god of medicine whose temple was situated in the ancient Grecian town of Epidaurus, practiced the science of healing by slumber and dreams. On one occasion Euphanes, a child of the town, slept in the temple to be cured of stone. Æsculapius himself appeared to him in a dream.

"What will you give me if I cure you?" demanded the god.

"Ten small bones," answered the boy.

Æsculapius laughed and disappeared and the child awakened cured.

Hippocrates secularized the practice of healing by slumber; he admitted, however, that faith combined with sleep was more efficacious as a cure than sleep alone.

Doctors Frank, Freud, Jung, Prince and numerous other physicians attach strong psychotherapeutic significance to the vision of their patients and they frequently induce hypnosis and its attendant dreams to discover the psychic source of the malady. Apart also from the materialistic and physiological interpretation of the function of dreams many students maintain that they hold a higher purpose. Visionaries attach to them a sort of psychic and poetic justice that lifts them above the functions of the body and beyond the work-a-day world generally. In his dream the cripple waxes strong, the beggar's rags become royal robes, the sorrowing find joy, the mystic sees his God. Meanwhile other students regard the dream as guarding that mysterious entity so baffling to psychologists, so elusive to students of brain structure, in that it has never been located physiologically, although it dies physiologically at the withdrawal of blood from the body. Certain schools of thought term this mystery the soul and a belief in its existence is the oldest and most universal creed known to man. Scientists scout the probable existence of this soul, even as they seek it with all the appliances known to modern ingenuity. Meanwhile they are steadily pushing back the boundaries of the seen towards the world of the unseen, and life defined by Spencer as "a continuous adjustment to external relations" is constantly rising towards the attainment of a perfect equilibrium through the acquisition of knowledge. The primary obligation for modern discoveries is due to purely physical science. Medicine and surgery have been and still are of incalculable aid in the attainment of material comfort, of bodily well being and of the attendant capacity for work, mental and physical. They have vastly assisted the material organism of

man, the most perfect and refined of organisms. Yet, on the other hand, there have been countless sacrifices to science and warm human blood has spurted as freely over its altars as it was ever poured forth for the idols of old; quivering limbs have been dissected as relentlessly as they were ever torn or crushed by Juggernaut's car, and still steel has been unable to find the human soul upon which all the history of the human race has its foundation. Skillfully as doctors have examined the human brain, earnestly as they have probed the arteries of men and animals, the very essence of life has eluded their search and avoided the eyes of science even more successfully than in the days of old when the spirit of man was supposed to ascend in the smoke of sacrificial altars. Back of all anatomy there are processes for which anatomical processes can give no adequate explanation and which physical law can not control. Human history, for instance, is frequently heroic when physical instinct would have made it disgraceful. Men battle for truth when truth leads to dishonor and poverty; martyrs go to the stake for ideals when the flames are torturing realities. The repentance of the sinful, the despair of the guilty, and the peace of God alike defy the investigation of the operator's microscope and knife. Physicians realizing these limitations are turning more and more towards psychological work, yet thus far psychology merely skims the surface of psychic thought and applies itself to rules and mental processes. These rules do not apply to the dreams of deeper slumber, for the larger number of dreams are of psychic, not mental origin.

Freud, the radical, tacitly recognizes these conditions: "Other psychic sources of dreams are unknown," he states at one time in his book upon "Dream Interpretation," and at another: "but as a matter of fact no such complete solution of the dream has ever been accomplished in any case, and what is more, every one attempting such solution has found, that in most cases there have remained a great many components of the dream the source of which he has been unable to explain.

. . . The validity ascribed to dream life by some schools of philosophy, the School of Schelling is a distinct echo of the undisputed divinity of dreams in antiquity; nor is the discussion closed on the subject of the mantic or prophetic powers of dreams. *This is due to the fact that the attempted psychological explanations are too inadequate to overcome the accumulated material,* however strongly those who devote themselves to a scientific mode of thought feel that such assertions should be repudiated." —*Freud, "Interpretation of Dreams,"* Chapter I.

CHAPTER II

"WHO SHALL DECIDE WHEN DOCTORS DISAGREE?"

"Tolerance is a genuine, philosophic virtue; the forum, not the arena, should be the resort of students of philosophy."

Psychologists are at loggerheads upon the universality of the dream state. Locke, MacNish and others contend that they do not dream: while many authorities, equally sound, aver that they dream every night; again it is contended that man is perpetually adream, but that only the dreams that rise above the surface of consciousness are recorded by the memory, as they come thereby within the scope of the dreamer's recognition. Many who grant this last hypothesis as correct use it as an argument against the psychic value of dreams.

"Mind," said Titchener, "lapses every night and reforms every morning, but the bodily processes go on in sleeping or in waking. An idea drops out of memory and recurs quite unexpectedly in after years, but the body's processes have been going on without interruption."

This statement, while true and comprehensive as to the outer or physical mind, does not apply to inner or dream conditions. The indiscriminate application of the theory is largely responsible for the scientific error relegating the dream to a chaotic whirl of unformulated ideas, lacking coherence, intelligence or any discoverable connection. Popular opinion, however, has never accepted this scientific decree, but has persistently treated the dream with awe, ascribing to it both symbolic and prophetic value. And, as in manifold instances, popular opinion has proven itself in the right.

Diodorus of Sicily, whose "Bibliotheca Historica," despite its

lack of consecutiveness, is acknowledged authority upon historic matters, regards the Chaldeans as masters of dream interpretation. The Egyptians and Assyrians learned oneiromancy from this people, who in common with the Hebrews held dreams as sacred messages from the gods. Remarkable dreams were recorded side by side with the important historical events. Upon the same authority we learn that it was the custom to investigate the dreams of ill persons and to diagnose the disease accordingly. The perfection attained by the Chaldean sages in interpreting dreams and omens has outlived the nation, and the term Chaldean from being synonymous with potentate, wise man and prophet, has become the pseudonym of a race of nomads, earning a nefarious living through "fortune-telling."

Berthelot mentions the Manuscript of St. Mark in Venice and the papyri at Leyden, in the Louvre and in Berlin, as the most ancient manuscripts known to this day. All were derived from the same source, probably taken from the tomb of some old magician of Thebes, and they are of the same description as the books burned in 296 B. C. as a punishment to the Egyptians. Amongst other things is a recipe that will cause insomnia till the patient dies. Divination by dreams is described and there is a treatise upon this subject by Ptolemy the wise, and another by Cleopatra the resplendent.

Mohammedans hold that dreams form one of the forty-six parts of prophecy and that "the man who undertakes their interpretation should understand the book of God and remember the words of His Apostle, whose name be perpetually blessed! He should comprehend the Arabic proverbs, the etymology of words, the distinction of men and of their habits and of their conditions, be skilled in interpretation and possess a clean spirit, chaste, moral and the word of truth."

Yet despite this eloquent outburst the general influence of the Arabs rather impeded the progress of psychological investigation. Skilled as they doubtless were in certain arts and sciences, healing, astrology, medicine, etc., there seems

to have been a curious paucity of spiritual knowledge and of intuition. Avicenna, for instance, an Arabian physician, the author of the "Canon of Medicine," a work that guided medical minds of Europe during the eleventh and twelfth centuries, attributed dreams to an ultimate intelligence moving in the moon.

Heraclitus of Ephesus advocated the dominance of mind over spirit. He went to Rome for the purpose of decrying dramatic art, but the evening before his speech he dreamed that he killed the tragedians and the judges who were against him. In accordance with the correct interpretation of his dream he lost his cause and was discredited.

Pythagoras, whose name and teachings have transcended time, and been transmuted into modern thought, held dreams as the index of the soul and as emanations from a divine source. He also ascribed them to physical causes, and instances the morning dream as originating in the liver; patients were warned against lying upon the back or upon the right side lest they constrict the liver, the mirror of dreams. Owing to atmospheric conditions Spring dreams were regarded as best, Autumn dreams as the worst.

Socrates, declared by the Pythian oracle the wisest man on earth, believed in dreams, while his theory of a dæmon, or familiar spirit, is doubtless the forerunner of the modern subconscious self.

"As I fully believe I am commanded to do this (teach the young) by God, speaking in oracles, and in dreams, and in every way by which the divine voice has ever spoken to man and told him what to do." Socrates to the men of Athens (Plato).

Aristotle, founder of the Peripatetic school and tutor of Alexander the Great, is doubtless responsible for the regard in which his illustrious pupil held his own dreamings, many of which are recorded. Cornelius Agrippa quotes Aristotle as referring the cause of dreams to commonsense placed in the fancy, while prophetic dreams set up a mono-idea in the brain;

man when he wakes merely follows out this idea, thus fulfilling the self-made prophecy. This conclusion resembles the goal idea advanced by Du Prel and other moderns. Like Democritus, Aristotle believed in both a physical and a psychic cause for dreams. Among Aristotle's works on the subject are: "Sleeping and Waking," "The Soul-Sense and the Sensible," "Dreaming and Prophesying in Sleep," "Catharsis."

Skeptics suggest that Freud may have imbibed much of Aristotle's "Catharsis," but the accusation is denied by Freud himself on page two of "Interpretation of Dreams." "I have been unable to go more deeply into the Aristotelian treatise because of insufficient preparation and lack of skilled assistance." The learned Teuton admits, however, that the Greek philosopher was fairly well informed upon his subject.

"The good and bad men are least distinguishable when asleep; whence it is a common saying that during one-half of life there is no difference between the happy and the wretched, and this accords with our anticipations; for sleep is an inactivity of the soul insofar as it is demonstrated good or bad except that in some wise some of its movements find their way through the veil and so the good come to have better dreams than ordinary men."—*Aristotle's Ethics.*

Plato, whose teachings have probably influenced the morals and thoughts of mankind more strongly than those of any other mortal not an avatar, and whose psychic potency was such that even to this day his doctrines are quoted and lived by many who have never heard his name, regards dreams as important physical and psychic symptoms while certain other dreams are conceded as of supernatural origin.

Boehme, Swedenborg and other mystics possessed the faith that saw and heard but lacked the analytical faculty, and their theories of dreams are rather vague.

Descartes who lived in the sixteenth century, and who forestalled modern occultism by teaching the pineal gland as the seat of the brain, says of dreams: "I have sometimes found difficulty in distinguishing dreams from reality." Many

times at night he thought that he was in a certain room and that he was clothed and standing near the fireplace, when in truth he was in bed and undressed.

"The one logical Christian," as Nietzsche calls Blaise Pascal, writes of dreams: "Who knows whether that part of life when people think they are awake is but another kind of sleep, a trifle different from the first, to which people are aroused when they think they are asleep."

The nineteenth century with its characteristically unimaginative theory of the dream was redeemed of its utter materialism by Dr. Charcot of Paris. To him the world owes the foundation of ultra-modern knowledge of dreams and dreamers. Professor of anatomy as well as student of nervous diseases and of morbid psychic conditions, he was the first scientist to recognize the limbo that lies between the physical body and the psychic entity. He was the pioneer in the use of hypnotism as a means of reaching the lower or subconscious stratum in the human mind and of thus bringing to the upper mental stratum emotions that had been forgotten by the waking consciousness. Faded memories and dead emotions were thus resuscitated in hypnotic sleep and treated by suggestion. The dream was regarded as symptomatic in the diagnosis of nervous diseases. Though many of Charcot's theories on the conscious and the subconscious have been disproven by more recent investigation, he stands, nevertheless, as the first scientific adventurer in the realm of the subconscious.

Dr. Freud who is said to have studied under Dr. Charcot has ignited controversies innumerable with his theories of the dream. Although his fundamental hypothesis of the sexual origin of every dream has raised storms of anger and ridicule, it has created a cult of Freudians who accept their leader's views unreservedly and who are intolerantly eager to thrust them upon others. The Freudian dream interpretations are invariably elaborate and frequently revolting, yet their originator has done psychology a service in changing

scientific opinion, which formerly held all dreams as senseless shibboleths, into accepting them as logical mental or psychic processes, capable of analysis and interpretation.

Dr. Carl Jung of Zurich, formerly a follower of Freud, has founded a rival cult a trifle less revolting in that it rejects the unvarying sexual origin of the dream. Doctors Frink, Brill, Coriat and Leonard Hirshberg are exponents of Freud's theories, although they may differ on minor points.

While the Freudian methods of dream analysis have been accepted and put into practice, the highest authorities upon the subject deny many of Freud's theories. Kronfield, a contemporary, says that "beside Freud's conception of the voroconscious Henroth's 'Demonomania' becomes a modest, scientific theory;" Boris Sidis observes that the "Freudian writings are full of unconscious sexual humor."

Dr. Morton Prince attributes dreams chiefly to memory. Either consciously or subconsciously this faculty forms our opinions, prejudices, superstitions and beliefs; it is also the foundation of the subconscious processes and therefore furnishes the materials from which dreams and other subconscious processes find their source. No experiences in human life are entirely obliterated from the memory, they merely sink below the surface of consciousness into the realm of the subconscious, later to become potent factors in the dream-life. These forgotten, though by no means lost, experiences may be recalled to the consciousness after certain changes of condition. In order to induce these conditions which are those of dreams, hypnosis, etc., Dr. Prince makes use of hypnosis, crystal-gazing and of automatic writing.

The frequent recurrence of childhood's experiences in the adult dream exemplify this theory of subconscious conservation.

Dr. Prince also traces a percentage of dream material to the thoughts that drift through the individual's mind in the hazy, half-waking state that is the foreshadowing of actual sleep. On this drowsy plane of mental mirage, the desires and

the hopes of the day assemble, and when they can attain sufficient strength, clamor for fulfillment. This disturbs the slumber and in order to quiet these insistent images that throng the weary brain, the sleeper summons imagination and attempts to substitute dream symbols for waking desire. Dr. Prince agrees with Freud in so far as Freud holds the dream as the imagined fulfillment of a wish.

Dr. George Hyslop while considering the Freudian theories as satisfying in many respects does not accept them in their entirety. He denies the sexual content of every dream, although admitting it in many instances. Nor does he find in every dream reference to some experience of the previous day, although he grants that the theory might hold good in instances where the sleeper has begun to dream immediately on falling asleep. In his book upon the subject he gives interesting data of the various causes of dreams that have come within his own experience. Of 225 dreams 206 were influenced by the thought of the previous day; 6 to a preceding dream on the same night; 121 were influenced by experiences of six months before; 28 were due to the activities of daily life; 80 due to worry or stress; 61 showed sex complex; 117 contained the sex element; 3 the home complex and 10 various complexes. Dr. Hyslop does not believe that suppressed thoughts and emotions are relegated to the dream consciousness, and in this respect he makes a wide departure from contemporaneous theories.

Ultra-moderns generally reject the views advanced by Mr. Havelock Ellis in "The World of Dreams." The fact that he rather elides the sex content that fascinates a certain school of students, and that he attributes less importance to the psycho-neurological side than is customary amongst the medical fraternity does not detract from the interest of his work. Though admitting that the usual function of dreams is the conservation of sleep, he refers to the exhaustion that sleepers frequently undergo after dreaming and attributes it to the emotional quality of many dreams. He cites an instance given by

Delboeuf, in which the sleeper experienced a dream so horrifying that his hair whitened as he slept. In fact Mr. Ellis holds the basic structure of dream psychology to be the controlling power of the emotions over the dream thought. The function of dreams is to supply adequate theories to account for the magnified emotional impulses which are borne in upon the sleeping consciousness.

Addington Bruce agrees with the Russian authority, Marie de Manaceine, in regarding sleep as the resting time of the consciousness; at the same time he rather paradoxically classifies dreams as mental images, mirroring the inner life of the dreamer. They may also, he thinks, represent an effort on the part of the sleeping consciousness to interpret internal and external stimuli. Although as a rule dreams are composed of the experiences of the day and their scenes and figures are largely due to association of ideas, Bruce agrees with Freud that many dreams are totally beyond scientific explanation; in short that "many dreams may be evidential of an unrecognized power in the human mind." His final advice that any one having a frequently recurring dream evidently excited by external physical stimuli should "consult a physician as they may be symptomatic of some bodily ailment," is given without prejudice and rings of the theory of Paracelsus.

Bergson does not consider that there is a wide difference between the states of waking and dreaming, the latter being merely a substratum of the normal state. The perception and the memory of dreams he regards as in a sense more natural than those faculties in waking life. We are capable of logic in dreams, he argues, though indifferent to it, hence chiefly insignificant things are remembered in the dream life. Bergson regards sound as playing a less important part in the dream life than does color. But on this point authorities differ, notably Havelock Ellis, who says that his own dreams are invariably gray, cast as it were in a half light.

Baron du Prel, the French psychologist, attributes all dreams to the mono-idea, or as it is more usually termed, the goal

idea. Napoleon, Santos Dumont, Christopher Columbus, William of Germany and Harry Thaw are instances of the waking mono-idea in its lights and shadows. When taken over into sleep it solves problems, explains mysteries and indulges in sundry uncanny performances. According to Du Prel dream prophecy is based upon the mono-idea and built upon hundreds of minute details ignored or unnoticed by the waking conscious mind, but recognized plainly in sleep where there is nothing to distract the attention from the basic thought. Du Prel, following this hypothesis, has created artificial sleep by hypnosis and in this artificial sleep has successfully induced prophecy.

Pierre Janet, the French nerve specialist, puts forward the theory that insomnia is an hysterical symptom produced by a subconscious dread of experiencing during sleep the repetition of an unpleasant dream. In other words, the origin of the night-mare is the subconscious, fixed idea—forgotten terrors of childhood reproduced in dreams.

Wundt and others of the German school deny the existence of the purely psychic or psychopathic dream with the contention that a physical disturbance may reach the sleeping consciousness days or even weeks before reaching the waking consciousness, and that it may thus establish itself as a more or less fantastic dream.

Max Nordau holds that not only dreams but legends revert to the period of the world's history when man lived without labor and that therefore dream and legend alike are the outcome of inherited or ancestral memory.

Jules Bois attributes clairvoyance and prophetic dreaming to the same mysterious psychic source; he also recognizes a sixth sense in dreams and in the waking life. He applies the apt term "metapsychic" to these phenomena instead of the hackneyed word metaphysic. In his extraordinary work "Le Miracle Moderne" he mentions the case of M. Dieulafoy, who lived not far from Toulouse and who dreamed one night of the severe illness of his brother, a resident of Bordeaux. On

awaking M. Dieulafoy was handed a dispatch saying that his brother had died during the night.

On another occasion M. Dieulafoy dreamed that he was giving a large ball at his country house, when suddenly stretchers bearing corpses were carried through the assemblage in the ball-room. The next morning, while he was relating his dream to Mme. Dieulafoy, his manager informed him that the farmer and his wife who lived on the country estate had been drowned in a canal. They had been taken to the house and the bodies borne through the ball-room precisely as M. Dieulafoy had seen in his dream.

Mme. de Blavatsky, the exponent of theosophy, has taught that many laws governing psychic conditions are unknown to science; among them the laws governing the phenomena of dreams, a doctrine that is corroborated by modern scientists of even the most materialistic school. According to theosophical doctrines, dreams are the experiences of the wandering soul, temporarily freed from the trammels of the body. Cases of persons having witnessed occurrences that actually transpired at vast distances from where the bodies lay asleep have been authenticated in support of this theory.

Not only do physical stimuli affect the dream, but psychic or psychological influences have been known to do so, a fact that has been contended by occultists and theosophists for many years before the reluctant admission was wrested from science.

The occultists, however, are somewhat at variance upon the subject of dream sources. Papus and others of his school agree with Porphyry and Synesius in attributing dreams to spiritistic sources, namely, to elementals or evil spirits in some instances, and to spiritual and holy influences in many cases. On the other hand, Franz Hartmann, also an occultist, distrusts dream experiences as a commingling of the objective and the subjective that necessarily engenders confusion of the psychic and physical. Although he admits that the deeper

dreams are purely psychic, he does not consider that man is at present sufficiently developed spiritually to receive them.

Besides the authorities cited in this chapter there are countless popular writers upon the subject of dreams and their interpretation. In many instances their work is based upon symbols as old as the history of the human race itself. Hence the so-called "Dreambooks" possess a value of their own, apart from the satisfaction which they undoubtedly afford their readers, now even as they have done for centuries.

The art of Geomancy, recommended by Raphael, a popular oneiromantic authority, is extensively practiced by the Chinese. In figuring the dreams after this system the results prove mysteriously correct.

Thus have dream students of all ages, races and conditions puzzled over and expounded upon the infinitely reiterated phenomena of dreams, and whether we decide to view the subject from the scientific pinnacle of the century whose spirituality is yclept psychology, and whose soul is called the subconsciousness, or whether we descend to the humble depths of primitive faith, whose god was elemental fire, we are equally far from a solution of the mystery. It therefore behooves us to approach the subject with an open mind and to examine each authority without prejudice, and with due respect for that practical, hard-headed and at times most kindly of teachers—Experience.

CHAPTER III

SLEEP, THE MYSTERY

"We are obliged to regard every phenomenon as a manifestation of some power by which we are acted upon."—SPENCER, *First Principles.*

The law of physical traits, transmitted from generation to generation, is too firmly established to admit of question, and atavism is a positive factor in the study of the human brain. Upon the same principle the psychology of ancestral or inherited memory should take a prominent position in both waking and dreaming consciousness. As yet the quantity and the quality of these bequeathed experiences are unclassified, for while they are generally granted as existent we can not be positive as to whether they are filmy, vanishing visions or impressions, too fragile to be worthy of record, or whether they are psychological entities to be prefigured even before their appearance in the realm of consciousness. The frequency with which dream experiences bear a grotesque resemblance to ancestral conditions permits us, in lieu of a more practicable theory, to regard them as representing the racial development of our forbears. Not only has the theory of inherited memory a certain therapeutic value but it is of distinct historical importance. In this instance the dreams of children and of uneducated persons deserve more consideration than those of the intellectually developed, who might naturally be supposed to be influenced by tradition, reason and acquired knowledge.

Professor Stanley Hall finds inherited memory, or atavism, most strongly indicated in the dreams universally classified as typical.

"Our animal ancestors were not birds and we cannot inherit sensations of flying, but they floated and swam for longer than they have had legs; they had a radically different mode of breathing and why may not there be vestigial traces of this in the soul as there of gill-slits under our necks? . . . To me sensations of hovering, gliding by an inner impulse rather than limbs, falling and rising have been from boyhood, very real, both sleeping and waking."—*Study of Fear, Stanley Hall.*

The same eminent authority also advocates the theory of atavism as an explanation of morbid fears. The fear dreams that are traceable to nothing within our actual or knowable experience are assumed to have been begotten by experiences of another age. They are unknown to the visual knowledge of the dreamer, and frequently it is impossible to articulate them into definite ideas, but they hover, shapeless, shadowy horrors in the subconsciousness; this especially applies to the terrors and dreams of childhood.

Authorities disagree as to the source of the creative faculty that frequently manifests in dreams, but the theory of inherited memory is the most generally accepted, even when, as in many instances, it implies the memory of past civilizations, which alone could have furnished the knowledge of conditions described in the dream.

The widely quoted experience of Professor Agassiz, in which he solved in his dream a problem that had baffled him for weeks, is a puzzle which has many answers. The obscure outline of a fossil fish on a marble slab meant nothing to the great naturalist who vainly endeavored to decide what portions of the marble should be chiseled away in order to bring the whole fish to light. At length the completed fish appeared in his dream; for three successive nights the vision returned, until finally he sat up in his darkened bedroom, made a sketch of the fish he had seen in his dream and, turning over, went back to sleep. The next morning he discovered that his dream-self had drawn the fish with sufficient accuracy to

determine him to break the surface of the stone beneath which the fossil was concealed. This knowledge of piscatorial anatomy could scarcely have been inherited from ignorant forbears, nor could it have lain in the learned man's subconsciousness, for the fossil remains antedated any fish within his experience; and in view of the uncharted experiences in race history which the immensity of the nervous system makes possible, such a dream may naturally be attributed to inherited memory.

The objection put forth by many scientists to this doctrine is that it opens the door not only to reincarnation or metempsychosis, but to clairvoyance, spiritualism and other super-terrestrial modes of acquiring super-terrestrial knowledge—or theories. As yet the information acquired by these methods is challenged and held as scientific heresy, although Jung, Freud and many others at times draw perilously near the borderline. To quote Jung: "From all these signs it must be concluded that the soul has in some degree historical strata, the oldest stratum of which would correspond to the unconscious."

Inherited memories as translated by science, do not move in generations, they bound in centuries, and this idea is something akin to the teaching of reincarnation, or the rebirth of the same soul through countless lives and vast experiences whose memory is closed by the gates of birth and death. Between these portals the mortal may now and again catch startling glimpses of the terrors and joys of past lives. Most frequently these experiences come by way of dreams.

The acceptance or denial of these theories is a question, not of the theory, but of the student's temperament. There are in the present age two cardinal types of temperament, the scientific and the mystical. The latter accepts religious creeds without doubt or question; to these the light of the miracles shines in the sky to-day even as it did two thousand years ago. The former type, the scientific, questions religious faith, but takes for granted any statement upon which sci-

ence has stamped approval. Between these poles range the varying degrees of religious faith and scientific skepticism.

Although superficially dissimilar there is but a narrow margin between the day-dream or reverie and the night dream. Both, we are told, are wish-dreams but the desires of the waking dream are trained and trellised by inhibition into the wall-fruits of fancy, while the night dream riots in strange and tropical growths. Humanity at large is prone to day-dreaming, but few of these visions are consistent with the tenor of daily life, although they are colored by its ideals. A momentary weariness of the brain, a flash of mental excitement, an unconscious loosening of the tension that civilized life demands as its toll upon the nerves, and reality and fancy draw together and come down upon us a tantalizing, indistinguishable pair. The day-dream of normality has its pretty whim faintly redolent of the forbidden or the impossible. The Judge's reverie in Whittier's Maud Muller, has made the simple verse classic through its "touch of nature." A somnolent, quaint hint of forbidden fancy is suggested when amid the squabbles of country attorneys the rural Solon drowsily hums "an old love tune," and pictures Maud's "long-lashed hazel eyes." In fact the day-dreams of the average man are usually amusing rather than reprehensible and there is a gleam of drollery in their sentiment as they steal in on his moments of abstraction, usually enshrouded in trails of his favorite tobacco. While, however, the ordinary male thus lightly holds his reveries and day-dreams, regarding them either with a twist of mischief or a flush of boyish shame, his wife takes hers far more seriously. To the vapidity of her usually dull life her day-dreams seem splendidly colorful and fascinating. Instead of being crowded into spare moments to be furtively brushed aside, banished at the first call of reason, they fill an actual void and assume an importance that lends possibility to the thought of fulfillment. They are furthermore strengthened with a tang of youthful hope and a simulacrum of reality that experience with a work-a-day

world has long since brushed from her husband's visionings. For except in the instance of genius, and of mysticism, and of childhood, life has a fashion of shattering the realism of dreams. The day-dream largely owes its existence to the loneliness of imaginative minds and to their instinctive groping for comprehension and sympathy. Thus poets turn to nature for the understanding that they miss among men, and as they personify her into kindliness, they recognize their own moods.

Quiet, uninterrupted thought, necessary not only in imaginative work, but in creative effort has a trick of gradually slipping into reverie, thence into day-dreaming, whereupon materialism loses patience. Physiology is even prone to classify reverie and its gradation into day-dreaming as symptomatic of nervous disorder. With a suspicious smile the physician questions the patient as to the depth and character of the hallucination. In fact it is almost as dangerous to admit to day-dreaming as it is endangering to the reputation to repeat the night dreams in the hearing of a skilled analyst. While the nocturnal dream may bring to light hitherto unsuspected depths of depravity in the moral character, the day-dream bears scarcely less humiliating scientific possibilities in its revelation of the mentality.

A few of earth's great ones, from the pinnacles of fame, have been unafraid of their reveries, illusions and day-dreams. One of these was Socrates, who through the portals of immortality has nevertheless been called to account by Dr. Greisinger with the up-to-date and unpleasantly flippant suggestion that the historic dæmon, the philosopher's guide and counsellor, was none other than "an incipient, auditory hallucination symptomatic of an incipient mental hallucination."

Precisely what terms the learned Dr. Greisinger would use to define the ailment of Sprenger, the inventor of the automatic brake, who found the secret of its mechanism in a dream, we do not presume to guess, any more than we could judge the mental status of Professor Lamberton, the great mathemati-

cian who worked for weeks upon the solution of a problem whose answer finally came to him in a dream.

The poet Southey attributes John Bunyan's "Pilgrim's Progress" to the inspiration of the following dream:

"About this time the state of happiness of the people at Bedford was thus in a kind of vision presented to me—I saw as if they were on the sunny side of some high mountain there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow and dark clouds; methought also betwixt me and these I saw a wall that did compass about this mountain. Now through this wall my soul did greatly desire to pass; concluding that, if I could, I would there also comfort myself with the heat of their sun.

"About this wall I bethought myself to go again and again, still prying as I went to see if I could discover way or passage by which I might enter therein; but none could I find for some time. At last I saw as if it were a narrow gap, a little doorway in the wall through which I attempted to pass. Now the passage being very straight and narrow, I made many offers to get in but all in vain—At last, with great striving, methought I at first did get my head in; and after that, by a sidelong striving, my shoulders and my whole body; then I was exceedingly glad and went and sat down in the midst of them, and so was comforted with the light of their sun.

"Now this mountain and wall was thus made out to me: the mountain signified the church of the living God; the sun that shone thereon shining of His merciful face on them that were therein; the wall I thought was the wall that did make separation between the Christians and Christ, who is the way to God the Father. But as the passage was wonderfully narrow, even so narrow that I could not but with great difficulty enter in thereat, it shewed me that none could enter life but those that were in downright earnest and left the wicked world behind them; for there was only room for body and soul and

sin. This resemblance abode in my soul many days."—*Autobiography of John Bunyan.*

Tasso, the poet, contended that he was guided by a dæmon who frequently appeared to his dreams, and, being a poet, it is safe to say that he was held as mad. Many things, we are told, that Tasso would never otherwise have known were conveyed to him by this familiar spirit.

Lord Byron received several suggestions from ghosts which appeared to him in his reveries, and Alfred de Musset was so obsessed by his day-dreams and imaginings that he found difficulty in distinguishing the real world from his world of shadows and it became necessary to call upon his brother to help him to discriminate.

Milton is said to have received inspiration from a vision, a muse who dictated to him his "unpremeditated song."

Sir Walter Scott also was visited by visions, one of which he recognized as Lord Byron after that erratic young bard had met his untimely death.

One of Goethe's favorite occupations was watching for ocular spectra, and he could at will transform these day-dreams into definite sensations; he frequently made different varieties of flowers arise from one bouquet and rain in an endless shower of blossoms. It is even said that he once saw an exact counterpart of himself coming across the fields in full daylight.

Pope, the poet, was likewise subject to day-dreams or visions; and Berlioz's music roused visions like those of De Quincey in Heine's soul.

While Mozart was composing his "Requiem," the vision of a melancholy man in black arose and urged the completion of the composition with as little delay as need be. When the requiem was finished the vision ceased to appear. Mozart died shortly afterwards.

Dr. Johnson frequently heard his absent mother calling to him, and Descartes says that after a long confinement he

was constantly followed by an invisible person adjuring him to pursue his search for truth.

Rousseau, De Quincey, Charles Lamb and numerous writers of fact as well as those who weave fiction have had day-dreams that have aided in their work. To Charles Dickens in particular they came with peculiar force and color, moving through his actual life with the verve of flesh and blood personalities. The death of Dora in "David Copperfield" and the end of little Nell's brief life, the Dickens biographers tell us, filled the kindly heart of the novelist with very real sorrow. To quote Dickens's own words: "There are manifold problems in literature except by the suggestion that the mind is at times the instrument played upon by the fingers of some unseen force, and when I sit down to write my book, some beneficent power shows it all to me and tempts me to be interested—and I don't invent—really do not—but see it—and write it down."

Nor are the writers and persons who traffic in works of the imagination generally the only ones who take cognizance of day-dreams, reveries or hallucinations, as the term may be chosen and applied. Frederick Greenwood, the author of "Imagination in Dreams," mentions frequently seeing a shower of scintillations that would transform themselves into a flock of sheep that ran downhill.

Johann Muller, the priest who abandoned his sacred calling for the pursuit of the science of physiology, could conjure up the vision of flowers at will.

Napoleon also had day-dreams in which figures appeared to him and told him what to do.

Abraham Lincoln gives this description of one of his day-light visions: ". . . I went upstairs to Mrs. Lincoln's reading-room. Feeling somewhat tired I lay down upon a couch in the room, directly opposite a bureau upon which was a looking-glass. As I reclined my eye fell upon the glass, and I saw distinctly two images of myself, exactly alike, except that one was a little paler than the other. I arose and lay down

again with the same result."—*The True Abraham Lincoln, William E. Curtis.*

It is authoritatively stated that the solution of the problem of the telegraph code came to S. F. B. Morse as he lay in a state of profound abstraction, in other words a waking dream.

The most triumphant instances in favor of the theory of day-dreams, however, are those of Professor Huxley and of Weir Mitchell respectively.

The great nerve specialist says that he himself has seen faces in the dark ever since boyhood, and that these faces disappear as soon as the eyes are opened.

Thomas Henry Huxley, the English scientist, calls the voices that he heard "auditory hallucinations" ("Elementary Lessons in Physiology," p. 267), yet nevertheless he acknowledges having heard them as distinctly as the maddest poet who ever wrote a rhyme, or heard the "voices of the soul."

Despite Weir Mitchell and Huxley as exponents of the auditory hallucination, the visual dreams are considered as more wholesome and farther from the "way that madness lies." While internal voices are frequent visitors of patients in asylums, who complain that their thoughts are spoken to them aloud and that confused voices shout and set them various impossible tasks, hallucinations of sight unless produced by fatigue or by artificial means are not regarded as particularly symptomatic of mental disease. It is no unusual gift, for instance, for portrait painters to be able to summon at will a mental picture of the sitter, while a mere line will often conjure an entire scene for a landscapist. It is said that Turner, the master of color, would spend hours gazing into space apparently watching nothing, yet in reality seeing colors that were lost upon the ordinary vision.

"Materialism brings the accusation that occultism, mysticism and other faiths that encourage the cultivation of supernormal seeing and hearing have a tendency to overcultivate an abstraction that leads towards hallucination. The accusation is probably largely due to partisan exaggeration, yet that the

condition has arisen is undeniable. An interesting example is that of Vilgard, the grammarian of the tenth century who became so infatuated with the pagan poets that their figures moved through his dreams and asleep or awake he heard their thanks and their assurances that he should participate in their glory. In his enthusiasm he taught matters prohibited by the Christian faith and was consequently condemned as a heretic. Others we are told became infected by his opinions and perished by sword and fire, for those were the days of compulsory Christianity."—*Mediæval Mind, Taylor.*

Abstraction, though frequently confused with reverie and with day-dreaming, is in fact their polarity. In reverie there is always more or less difficulty in fixing the mind upon a particular subject, whereas in abstraction the mind is concentrated with such firmness that it can not be withdrawn.

"Abstraction," says the occultist, "is the faculty by which man rules nature."

Sir Isaac Newton, who in his abstraction made a tobacco stopper of a lady's finger, and Archimedes, intent on a problem and remaining unconscious during the noise attending the capture of Syracuse, illustrate entire abstraction.

Sonambulism, though a distinct phenomenon of sleep, scarcely comes under the head of dreaming; there is really a wider chasm between the conditions of somnambulism and of dreaming, than there is between the day dream and that of the night. If a dreamer be suddenly waked he will tell his dream, whereas if a sleep-walker be roused, he will have no recollection whatever of his dream state; it is therefore sometimes contended that somnambulism is a deeper sleep than that of the dream slumber, and that it goes lower into the depths of the subconsciousness than the ordinary dream, and that for this reason the sleep-walker rarely comes to harm while in the somnambulistic state. On the other hand, many physicians hold that sleep-walking is due to chorea, a nervous disease.

In ordinary slumber, the sense of sight seems to be the only

one of the five senses irrevocably closed; in somnambulism, on the contrary, the eyes are wide open, though whether the subject actually sees is an unsolved riddle, as no somnambulist has ever been known to recall his state of mind as a sleep-walker. Though their action seems automatic, there is a certain method in the movements of somnambulism, and the actions are commonly those that have been suggested in the waking state. Sleep-walking usually occurs in the early night, whereas we are told that the important dreams take place in the early morning. Certain forms of somnambulism may become automatic. MacNish mentions that the soldiers of Sir John Moore, who frequently marched all night, many of them fell asleep upon the march although they continued to walk with their comrades.

One of the most remarkable somnambulistic feats on record is that of Condillac, tutor of the infant Duke of Parma, nephew of Louis XV: this zealous teacher wrote the greater part of his "Cours Complet d'Instruction," a remarkable work including a grammar, and elementary lectures on the arts of writing, history, reasoning and thinking, in a state of somnambulism.

MacNish offers an interesting instance as follows: "In Lodge's 'Historical Portraits' there is a likeness by Sir Peter Lely of Lord Culpepper's brother, so famous as a dreamer. In 1806 he was indicted at Old Bailey for shooting one of the Guards and his horse to boot. He pleaded somnambulism and was acquitted on producing nearly fifty witnesses to prove the extraordinary things he did in his sleep."

Shelley the poet was a somnambulist, which does not seem strange in a man of the poet's many vagaries, but when sober, staid Dr. Franklin comes forward with a sleep-walking experience, there is a hint of the incongruous. Again to quote MacNish: "I went out," said the Doctor, "to bathe in Martin's salt water hot bath in Southampton, and floating on my back fell asleep, and slept nearly an hour by my watch, with-

out sinking or turning, a thing I never did before and should hardly have thought possible!"

Epileptics are peculiarly prone to sleep-walking, and the condition is more usual with children than with grown persons. Havelock Ellis asserts that when children become somnambulistic they cease to be troubled with nightmare. On the whole the state is more nearly allied to mental maladies than that of dreaming.

Nightmare, or the ephialtes of the Greeks and the Incubus of the Romans, is responsible for generations of misconception regarding dreams. Arising from physical causes, nightmare produces physical effects, which have a mental reflex of terror, oppression, a feeling of helplessness and of despair. Physically there are the stertorous breath and twitching limbs of suffering. All are obvious symptoms which have caused the more subtle type of dreams to be thrust into the background. In many instances their basis is the typical dream, but they are distorted by physical conditions, heart disease, epilepsy, etc., until they outdo the horrors of ancestral memories. The instinctive protection of the subconscious is enfeebled in the nightmare, which is probably the foundation of the hell doctrines advocated in the older, sterner creeds. From the time of Galen, the nightmare has been attributed to physical sources; the Romans, replete with food and drink, and the saints with starved cold bodies, paid alike the penalty of maltreated flesh; the Roman with his visions of irate gods, the saint by the appearance of the devil who would try to draw him from his faith with diabolical, physical torture.

Suetonius tells us that Caligula was tormented with nightmare. After his recovery from the illness that came in penalty for his evil habits, it was said that he was never able to sleep for more than two or three hours a night, and that his dreams were so terrific that he feared to close his eyes. On one occasion in a dream the sea rose up and conversed with him and reminded him of the prophecy of his predecessor the

Emperor Tiberius, that he, Caligula, was educated for "the destruction of the Roman people."

After the Massacre of St. Bartholomew, Charles IX of France was haunted by nightmare.

It is said that the insanity of the poet Cowper was traceable to nightmare; and in numerous instances neurotic children have become mentally unbalanced from the same cause.

Robert Louis Stevenson describes the nightmares of his own childhood in "A Chapter on Dreams."*

"He was from a child an ardent and uncomfortable dreamer. When he had a touch of fever at night, and the room swelled and shrank, and his clothes hanging on a nail, now loomed up instant to the bigness of a church and now drew away into a horror of infinite distance and infinite littleness, the poor soul was very well aware of what must follow and struggled hard against the approaches of that slumber which was the beginning of sorrows. But his struggles were in vain: sooner or later the night-hag would have him by the throat and pluck him strangling from his sleep. . . . But presently, in the course of his growth, the cries and physical contortions passed away seemingly forever; his visions were still for the most part miserable, but they were more constantly supported and he would awake with no more extreme symptoms than a flying heart, a freezing scalp, cold sweats, and the speechless midnight fear."

A letter to the *London Times* from H. Rider Haggard relates the following nightmare: "Perhaps you will think with me that the following circumstances are worthy of record. I have made up my mind to publish them over my own name, though I am well aware that by doing so I may expose myself to a certain amount of ridicule and disbelief.

"On the night of Saturday, July 9th, I went to bed about 12.30 and suffered from what I took to be a nightmare. I was awakened by my wife's voice calling me from her own bed upon the other side of the room. As I awoke, the night-

*From *Across the Plains*, (c) 1892, Chas. Scribner's Sons.

mare itself, which had been long and vivid, faded from my brain. All I could remember of it was a sense of awful oppression, and of desperate and terrified struggling for life, such as the act of drowning would probably involve. Between the time that I heard my wife's voice and the time that my consciousness answered to it, I had another dream. I dreamed that a black retriever dog, a most amiable and intelligent beast named Bob, which was the property of my eldest daughter, was lying on its side among brushwood, or rough growth of some sort, by water. My own personality in some mysterious way seemed to be arising from the body of the dog, which I knew quite surely to be Bob, and no other, so much so that my head was against its head, which was lifted up at an unnatural angle. In my vision the dog was trying to speak to me in words, and failing, transmitted to my mind in an undefined fashion, the knowledge that it was dying. Then everything vanished, and I awoke to hear my wife asking me why on earth I was making such horrible, weird noises. I replied that I had had a nightmare about a fearful struggle, and that I had dreamed that old Bob was in a frightful way and was trying to talk to me and tell me about it. Finally, seeing that it was still quite dark, I asked what the time was. She said she did not know, and shortly afterwards I went to sleep again and was disturbed no more. On the Sunday morning Mrs. Rider Haggard told the tale at breakfast, and I repeated my story in a few words. Thinking that the whole thing was nothing more than a disagreeable dream, I made no inquiries about the dog and did not even know that it was missing until that Sunday night when my little girl, who was in the habit of feeding it, told me so. At breakfast time, I may add, nobody knew that it was gone. On the morning of Thursday, the 14th, my servant, Charles Bedingfield, and I, discovered the body of the dog floating in the Waveney against a weir about a mile and a quarter away. Two platelayers informed me that the dog had been killed by a train. The animal must have been killed by an excursion train that left

Ditchingham at 10.25 on Saturday night, returning empty from Harleston, a little after 11. This was the last train which ran that night. It appears that the animal was knocked or carried along some yards by the train and fell into the brink of the water, where the reeds grew. Here, if it were still living, it must have suffocated and sunk, undergoing, I should imagine, much the same sensations that I did in my dream, and in very similar circumstances to those that I saw therein —namely, amongst a scrubby growth, at the edge of the water. If the dog's dissolution took place at the moment when I dreamt, this communication must have been a form of telepathy, which is now very generally acknowledged to occur between human beings from time to time and under special circumstances, but which I have never heard of as occurring between a human being and one of the lower animals. If, on the other hand, that dissolution happened, as I believe, over three hours previously,—what am I to say? Then it would seem that it must have been some non-bodily but surviving part of the life or of the spirit of the dog which, so soon as my deep sleep gave it an opportunity, reproduced those things in my mind as they have already occurred, I presume, to advise me of the manner of its end and to bid me farewell."

The creative faculty that evidently exists under certain circumstances in the dream state is one of the most baffling mysteries with which psychology, physiology and biology have to contend.

Freud grants that the dream has the ability to take up the day's problems and to solve them, also that the dream may become a source of inspiration to poets and composers. Instances in which scientists, as well as poets and musicians, have drawn inspiration from their dreams, justify, in a measure, the belief in their supernatural origin, and Freud, with his paradoxical liberality, admits that "the bigoted and mystical authors" are quite justified in adhering to their old beliefs "until they are swept away by scientific explanation." He grants also that it is possible to "meet sagacious men,

averse to anything adventurous" who base their religious belief upon the existence and coöperation of superhuman forces in dream manifestations. . . . The attempted psychological explanations are too inadequate to overcome the accumulated material."—*Interpretation of Dreams,* p. 3, chapter 1.

Again to quote Robert Louis Stevenson's "Chapter on Dreams," one of the most honest, accurate and at the same time most forceful descriptions of the dream state ever written:

". . . He began to read in his dreams—tales for the most part, and after the manner of G. P. R. James, but so incredibly more vivid and moving than any printed book that he has ever since been malcontent with literature. . . . This honest fellow had long been in the custom of setting himself to sleep with tales, and so had his father before him; but these were irresponsible inventions, told for the teller's pleasure with no eye for the crass public or the thwart reviewer; tales where a thread might be dropped or one adventure quitted for another, on fancy's least suggestion. So that the little people who manage man's internal theater had not yet received a very rigorous training; and played upon the stage like children who should have slipped into the house and found it empty, rather than like drilled actors performing a set piece to a huge hall of faces. But presently my dreamer began to turn his former amusement of story-telling to (what is called) account, by which I mean that he began to write and sell his tales. Here was he, and here were the little people who did that part of his business in quite new conditions. The stories must now be trimmed and pared and set upon all fours, they must run from a beginning to an end and fit (after a manner), with the laws of life; the pleasure, in one word, had become a business; and that not only for the dreamer, but for the little people of his theater. They understood the language as well as he. When he lay down to prepare himself for sleep, he no longer sought amusement, but printable and profitable tales, and after he had dozed off in his box-seat, his little peo-

ple continued their mercantile designs. . . . This dreamer (like many other persons) has encountered some trifling vicissitudes of fortune. When the bank begins to send begging letters and the butcher to linger at the back gate, he sets to belaboring his brains after a story, for that is his readiest money-winner; and behold! at once his little people begin to bestir themselves, in the same quest and labor all night long, and all night long set before him truncheons of tales upon their lighted theater. No fear of his being frightened now; the flying heart and the frozen scalp are things by-gone; applause, growing applause, growing interest, growing exultation in his own cleverness (for he takes all the credit), and at last a jubilant leap to wakefulness, with the cry, "I have it, that'll do!" upon his lips: with such and similar emotions he sits at these nocturnal dramas, with such outbreaks, like Claudius in the play, he scatters the performance in the midst. Often enough the waking has been a disappointment: he has been too deep asleep, as I explain the thing; drowsiness has gained his little people, they have gone stumbling and maundering through their parts; and the play to the awakened mind, is seen to be a tissue of absurdities. And yet how often have these sleepless Brownies done him honest service, and given him as he sat idly taking his pleasure, in the boxes, better tales than he could fashion for himself. . . . Well, as regards the dreamer, I can answer that, for he is no other person than myself;—as I might have told you from the beginning, only that the critics murmur over my constant egotism—and as I am positively forced to tell you now, or I could advance but little farther with my story. And as for the Little People, what shall I say they are but just my Brownies, God bless them! who do one-half my work for me while I am asleep, and in all human likelihood, do the rest for me as well, when I am wide-awake and fondly suppose I do it for myself. That part which is done while I am sleeping is the Brownies' part beyond contention; but that which is done while I am up and about is by no means necessarily mine,

since all goes to show that the Brownies have a hand in it even then. . . . I can give but an instance or so of what part is done sleeping and what part awake and leave the reader to share what laurels there are, at his own nod between myself and my collaborators and to do this I will first take a book that a number of persons have been polite enough to read, the *Strange Case of Dr. Jekyll and Mr. Hyde.* I had long been trying to write a story on this subject, to find body, a vehicle for that strong sense of man's double being which must at times come in upon and overwhelm the mind of every thinking creature. I had written one, *The Traveling Companion,* which was returned by an editor on the plea that it was a work of genius and indecent, and which I burned the other day on the ground that it was not a work of genius and that Jekyll had supplanted it. Then came one of those financial fluctuations to which (with an elegant modesty), I have hitherto referred to in the third person. For two days I went about racking my brains for a plot of any sort; and on the second night I dreamed the scene at the window, a scene afterwards split in two, in which Hyde, pursued for some crime, took the powder and underwent the change in the presence of his creditors. All the rest was made awake, and consciously, though I think I can trace in it much of the manner of my Brownies. . . . Of another tale, in case the reader may have glanced at it, I should say a word, the not very defensible story of Olalla. Here the court, the mother's niche, Olalla, Olalla's chamber, the meetings on the stair, the broken window, the ugly scene of the bite, were all given me in bulk and detail as I have tried to write them: to this is added only the external scenery (for in my dream I never was beyond the court), the portrait, the characters of Felipe and the priest, the moral, such as it is, and the last pages, such as they are."

Although Stevenson's description rises triumphantly as the verbal masterpiece upon the subject of dream creation, he is not alone in the experience.

"Were my memory as faithful as my reason is fruitful, I would never study but in dreams, and this time I would choose for my religious devotions," says Sir Thomas Browne in the "Religio Medici."

The poet Dante whose birth gives him to Italy, but whose genius gives him to the world, owes the inspiration of his "Divinia Commedia" to the dreams of one Alberico of Alvito, a noble youth born in 1101. Being desperately ill on one occasion and delirious for nine days, Alberico dreamed of being carried from earth by a dove and laid at the feet of St. Peter, who lifted him up, healed him of his sickness and conducted him through Purgatory and Hell, the saint explaining the tortures of the sinners and various other things as they passed. Afterwards they were transported into the seven heavens and to Paradise, where they beheld the glory of the blessed. On regaining health Alberico entered the monastery of Monte Casino. His vision with a preface by the first editor, Guido, and a letter from Alberico himself, is preserved in a MS. numbered 257 in the archives of the monastery.

Novalis, the mystic, declares dreams to be a breastplate against the monotony and triviality of real life; without them we would grow old far more rapidly than we do. His "Hymns to Night," inspired by dreams of his lost love, the lady Sophia, and of his dead brother Erasmus, are replete with the dream quality.

Mallarmé, the poet, also acknowledges his debt to the visions of slumber.

The first canto of "L'Henriade" came to Voltaire in a dream and he did not fear to admit the fact. From his "Dictionnaire Philosophique" we learn that: "I have had, in my dreams, reflections in spite of myself, in which I had no part. I had neither will nor freedom, and yet I combined ideas with sagacity, and even with some genius. . . . Whatever theory you adopt and whatever futile efforts you may make to prove that your memory rules your brain, and that your brain moves your soul, you are obliged to admit that all of your ideas come to

you in sleep, independently of you and in spite of you. Your will has no part in them whatsoever. It is certain then that you may think seven or eight hours consecutively without having the least desire to think, or without even knowing that you do think."

Goethe appreciated the value of the assistance rendered his waking self by his dream fancy. But for a vision Hood's "Song of a Shirt" would have remained unsung: and the "woman who sat in unwomanly rags plying her needle and thread," would never have benefited by the reformation, the historic predecessor of the modern sweat-shop crusade, that followed in the wake of the pathetic verses.

We are not told whether Thackeray ever saw Becky Sharp, Colonel Newcomb or Major Pendennis in his dreams, but he gives us in the "Roundabout Papers" an inkling of his faith in the creative faculty in dreams: "I have been surprised at the observations of some of my characters. It seems as if an occult power was moving the pen. The personage does or says something and I ask how did he come to think of that? Every man has remarked in dreams the vast dramatic power which is sometimes evinced. I won't say the surprising power, for nothing surprises you in dreams. But those strange characters you meet make instant observations of which you never can have thought previously."

And in the same paper, the master of English fiction says of one of the greatest Frenchman: "Alexandre Dumas describes himself when inventing the plan of a work, as lying on his back for two whole days on the deck of a yacht in a Mediterranean port. At the end of those two days he arose and called for dinner. And in those two days he had built his plot. He had molded a mighty clay to be cast presently in perennial brass."

The dream of Tartini, the Italian musician, that he had sold his soul to Satan who in joy at the bargain took the violin and played the composition known as Trillo del Diavolo is too widely quoted to require further detail.

From Tartini, whose sanity was open to question, to clear-headed Benjamin Franklin seems as long a step as the crossing from Italy to America, and yet—Franklin had his dreams. He told Cabanis, the French physician and writer, that dreams had helped him to a solution of many of the problems of life.

The creative faculty in dreams, however, does not confine itself to fanciful literature, nor restrict itself to moral guidance. Dr. John Abercrombie, the Scotch authority upon mental disease (1824), whose endeavors to reconcile science with religion have made him beloved on both sides of the case, relates that once for several days he had tried to recall a certain verse in the Bible that he had learned as a child of seven: his efforts were unsuccessful until one night in a dream he saw before him the verse and the chapter in Jeremiah in which the verse had occurred.

William Hanna Thompson in "Brain and Personality" cites an instance of a British consul in Syria who afterwards rose high in the diplomatic service in England. He had been a diligent student of Arabic in order to fit himself for the duties of his position, when one night he tried to compose a letter to a Lebanon Emir. Arabic etiquette requires that such a letter should testify to the accomplishments of the writer in the selection of a multitude of conventional compliments corresponding to the rank of the person addressed, besides which the matter in hand must be handled delicately and with diplomacy. One letter after another had been written and torn up as unsatisfactory, and at bedtime the consul was in despair, for no missive had proven satisfactory. At last he went to bed, blessing Arabs in general, and the Lebanon Emir in particular. The next morning on his desk he found a fresh letter, in his own handwriting, and so happily worded that he forwarded it forthwith.

Schleyer, the inventor of Volapük, the universal language, conceived the language in a dream. Having mastered fifty languages he was working over the problem of combining them

into one, but the bulk of his knowledge had grown so unwieldy that the plan of a universal tongue seemed far away. One night as he lay asleep, he saw the necessary characters, forms and processes of the new language come trooping towards him and arranging themselves in a concise and orderly manner. When the vision ended he rose from his bed, rushed to his desk and recorded on a single sheet of note-paper the language which has remained as Schleyer received it in a vision.

It is said that Elias Howe solved the problem of threading the sewing machine in his dream of a long line of mounted warriors with leveled lances making a charge. Each spear-point was pierced with a tiny, needlelike hole, through which the light slanted sharply. "I must thread my needle at the end," he said when he awoke and grasped the symbol.

Apart from the cherished convictions of the dreamers themselves, certain eminent authorities concede that the fruits of science, literature and art are manifolded and enhanced in value by dreams. Lange, Helmholtz, Greisinger, Brodie, Maudsley, Herbart, Fechner and others lend the authority of great names to the statement, and while they express their concession grandiloquently and scientifically as "unconscious cerebral activity, the result of mental work during dreams," the dreamers receive the concession in the spirit of Lazarus who drew comfort from the crumbs that fell from Dives' table.

CHAPTER IV

WHERE SCIENCE PAUSES

"To expect that by any multiplication of our faculties we may be enabled to know a spirit as we do a triangle, seems as absurd as if we should hope to see a sound."—BISHOP BERKELEY.

Probably no one has ever traversed the allotted span of a lifetime without sooner or later finding himself baffled by a mystery; without facing an immutable, impenetrable wall for which experience has no parallel, nor science an explanation. Practical business men and hard-headed scientists alike make constant demand upon unknown powers of intuition and upon unconscious forces of which they can give no adequate account—nameless faculties deprived through constant usage of their quality of the marvelous. Any attempt to classify these forces as mythical or even as spiritual evokes denial or ridicule from the person employing them. The reason for this intolerance in an age that glories in its breadth of thought, being the unceasing endeavor to measure spiritual matters with the plummet of materialism.

The word mystic is derived from the Greek verb signifying "to shut," thus implying that a mystic was originally a person who kept shut within himself the mysteries into which he had been initiated. Certain psychic attributes have been accredited to the mystics and these gifts which they undoubtedly possess have in a measure served to belittle their examples and their teachings. Thought, feeling, philosophy and religion combine to form modern mysticism. Philosophically it is an attempt to apprehend ultimate realities by direct intuition. Pietistically it is a striving to grasp the Divine Essence and to approach direct communion with God.

Mysticism perceives with the inner eye of faith and comprehension, materialism with the outer eye of meticulous reason. Consequently mystics find difficulty in conveying their meaning to materialists whose thought is in a different language. Symbolism is their most available mode of expression; it is also the language of the dream, of the subconsciousness and of the soul.

At one time dreamers and mystics were classified as madmen; after medical investigation established the fact that lunatics rarely dream, visionaries and dreamers were termed neurotics.

Physiology yclept "commonsense" by its devotees, accords the word psychic no place in its lexicon, and the votaries of modern psychology, a science that has unquestionably achieved marvels, are distinctly at variance with mystics and mysticism, or psychism. This attitude is due to the recent attempt at developing psychology into an objective science, thus doing away with the possibility of acknowledging the subjective and unseen forces of the soul. This process renders the very term psychology misleading, for except as a study of self and the application of theories of self-development, psychology is useless. In other words psychological knowledge is limited to each individual consciousness and is limited to that consciousness in exact proportion to the degree of the development.

On the other hand, the psychic or mystic's faculty is above and beyond psychological development. Its possession is not necessarily concomitant with development of any sort, and contrary to the egoistic quality of psychology and the development of the study of self, true mysticism and true psychism are selfless. In fact the mystics and other psychically gifted persons know that when they attempt to apply their powers of clairvoyance and of penetration to themselves or for personal ends, these powers become void. It is, therefore, from the psychic faculty as opposed to the psychological and the physical that the quality of mysticism is derived.

Man's history is marked by the fact that remote from the

world and unknown and unintelligible to the mass of mankind, a few master minds have lived and thought. The thoughts of these great souls have extended first among the higher intellectual orders, then into the ordinary literature and into the schools, then into the common thinking of the homes and the speech of the streets, until finally the fundamentals of character and thought are felt and obeyed by the most ignorant members of the social organization. These master minds have been earth's mystics. Plato, Pythagoras, St. Paul, St. John, the mediæval mystics and teachers, and lastly the few, the very few of modern times. That the mystics have invariably been dreamers goes without saying, for we have their dreams as proof.

Ancient philosophers leaned more towards mysticism than did the theologians. In fact until some time after the birth of Christ, let us say until the Gospels and the Epistles were compiled, the schools of theology and of mysticism were distinct and separate. Plato was never a favorite with the priests, Socrates was compelled to drink hemlock and Pythagoras lost his school at Crotona. Iamblichus, Porphyry and Plotinus were the last of the older school of mysticism as apart from Christianity. Even before their time the new mysticism and faith were beginning to bear their influence upon the world. St. John, St. Paul, St. Augustine, Origen and others were making themselves felt in the thought of mankind at large.

Whatever the origin and whatever the definition of mysticism, it was undoubtedly the soul of primitive Christianity, and even at the present day this faith produces its quota of mystics. A supernormal faculty continues to accompany the fervid type of mystic, a sense akin to clairvoyance, vision, and dream-consciousness. This faculty puzzles the more learned and worldly-wise, for the essentials of mysticism do not pertain to the erudite nor to the scientific but are endowments of the lowly, precisely as the Master Mystic chose to appear to the humble folk rather than to the great ones or to the mighty. Sometimes a little child will make a statement

revealing astounding knowledge of elemental forces; or again some lowly old man or woman whose eyes are unaccustomed to the beautiful things of the world and whose toil-stained hands are perpetually busied over some humble task, will manifest a deep wisdom regarding the qualities of the soul and of the unseen world that will send the listener away bewildered. In fact these untaught ones are, for the most part, the mystics of to-day, and their knowledge of spiritual truths is beyond the ken of the ordinary mortal as they prophesy of unborn kings and of unfought battles and of cosmic conditions of which they can have no ulterior knowledge. No study of books nor of the sciences could have told them—yet they know. They will answer, as their kind have ever done when asked, that they find their wisdom in dreams and in visions. And scoffers question their veracity and hold them up to contumely, or if the prophet chance to be a relative, they silence him with a guilty terror lest he be overheard saying strange things, yet there has been a time in the world's history when the forecasts of the mystics and dreamers of the past were accepted reverently, for they made all that was beautiful and everlasting in the hearts of men. To them, the untutored, we owe our legends, proverbs and traditions. Through the mysticism of the common man, not the practicality of the wise one, the kernel of Christianity was preserved throughout the dark ages. New Thought, Christianity and Christian Science are all recrudescences under new formulæ, and they have been expounded, not by the learned nor the worldly wise, but by the humble whose mysticism was developed ahead of the rationalistic brain.

None can deny that there is an ideal in dreams, and that these ideals alter with the changing times, although behind every dream there must be the individual who apprehends spirit in his own measure. The outward signs of dreams have changed with the centuries although certain fundamental symbols have remained the same. The modern dreamer who dissects his dream for an analysis of his own psychological proc-

esses misses the mystical quality and reduces his dreams to commonplace.

In the days, however, when dreams were accorded their mete of attention, visions came more easily, not as the resultant of drugs or anodynes, nor the sequelæ of outward or physical stimuli as certain schools of dream study would imply, but as manifestations of the higher powers of the spiritual world.

Unquestionably in many instances self-hypnosis, auto-suggestion and hysteria were responsible for the visions; especially might these have been the factors among the mediæval saints and the early Christian martyrs with their starved, racked bodies waiting and praying for a visible, tangible manifestation from their God. But none of these semi-physical conditions can explain the prophetic visions, nor account for the permanence of the conversions.

There is marked similarity in mystical religious experiences; the sudden vision of a great and blinding light characterizes the conversion of St. Paul, St. Augustine and St. Francis, while St. John, Anselm and Cardinal Newman knew a gradually growing state of illumination. The faculty of seeing God in all His creations is a fundamental of mystical thought that binds together the ancient and the modern followers of mysticism.

Emanuel Swedenborg, whose hold upon modern mind is exemplified in the "New Church" that he founded, was a dreamer and a seer of visions. Born in the latter part of the seventeenth century, son of a Swedish Bishop, in youth he was essentially a scientist and a man of the world. His brilliancy so impressed Charles XII of Sweden that the Bishop's son was consulted at the seige of Frederickshall, and his invention of a machine that would convey two galleys, five large boats and a sloop overland from Stromstadt to Iderfjol and thus transport heavy artillery to the very walls of Frederickshall won Swedenborg a knighthood. He was also a professor of mathematics in the University of Upsala and wrote books upon algebra and mathematics. A certain

class of Swedenborg's followers maintain that he forestalled Herschel with the discovery of Uranus; Swedenborg's allusions, however, to a seventh planet may be based upon supernormal knowledge, as in the instance of Anna Kingsford, whose dreams have immortalized her work, and who saw in a vision the forty-eight satellites of Jupiter many years before the entire number had been discovered. In his forty-seventh year Swedenborg began to follow the dreams and visions whose mystic light was to guide thousands after him along the path. His dream experiences are given with unusual accuracy in an article in the *Medical Critic and Psychological Journal,* vol. i, 1861, and taken from a manuscript of unquestioned authenticity in the royal library of Stockholm.

"At ten o'clock I lay down in bed and was somewhat better; half an hour after I heard a clamor under my head; I thought then that the tempter went away; immediately after there came over me a rigor so strong from the head and the whole body, with some din, and this several times. I found that something holy was over me: I thereupon fell asleep, and at about 12, 1 or 2 o'clock at night, there came over me so strong a shivering from head to foot, with a din, as in many winds rushed together, which shook me, was indescribable and prostrated me upon my face. Then, while I was prostrated, I was in a moment quite awake, and saw that I was cast down, and wondered what it meant. And I spoke as if I was awake, but found that the word was put into my mouth, and I said, 'Omnipotent Jesus Christ, as of Thy great grace Thou condescendest to come to so great a sinner, make me worthy of this grace!' I held my hands together and prayed, and then came a hand which pressed my hands; immediately thereupon I continued my prayer and said, 'that Thou hast promised to pardon all sinners, Thou canst not but keep Thy word.' At the same time I sat in his lap and saw Him face to face: it was a face of a holy look, such as cannot be described, and smiling, such as I believe His face was while He lived. He spoke to me and asked me whether I had a clean bill of health. I answered, 'Lord Thou knowest better than I.' 'Well, do so,' said He. That is, I thought, 'Love me really,' or 'Do what

thou hast promised.' God give me grace thereto. I found it depended on my own strength. I awoke with rigors."

It would seem that Swedenborg in 1743-1744, had become subject to frequent dreams, contemporaneously with a marked, and to him inexplicable, change in his ordinary mental state, if we understand aright his brief observations at the commencement of his diary, that "the propensity and self-love of his work had passed away, which he, himself, wondered at."

"I have been called to a holy office by the Lord Himself," he says afterwards in a letter to one of his friends.

St. Paul frequently refers to the dream state. "I must needs glory though it is not expedient, but I will come to visions and revelations of the Lord." II Corinthians, xii, 4. In the same chapter, a few verses on he continues, "How that he was caught up into Paradise, and heard unspeakable words that it is not lawful for a man to utter."

Not only is a state of dreaming or trance often implied by Paul's own words, but others give account of his visions: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace." Acts xviii, 9.

A longing to withdraw from the world seems to possess the mystics immediately after the light has manifested to them; they crave a period for brooding and reflection, an opportunity to ponder in solitude and to upbuild the faith and to weave the dreams that are to help the world. St. Paul retired to the Arabian desert. After his conversion he writes: "I went away into Arabia . . . When after three years I went up to Jerusalem to become acquainted with Cephas." Galatians i, 17-18.

The brief words kindle the imagination from across the centuries. In that desert solitude, away from the world's hurried happenings, he would turn the new, clear vision upon things alike of the earth and of the heavens. Those who have sensed desert vastnesses can understand its dreams. The ringing silences, the elemental sands, the sweeps of cloud are attuned to the moods of the Infinite, and here more nearly than elsewhere the soul is freed from its shackles of flesh

and is ready to ascend the voids of blue. Voices heard through the silence are unbroken by human discord. Christ Himself sought the wilderness and that both Master and His mighty disciple should have had dreams and visions unspeakable, is a natural inference. In the soundful silence of the Arabian sands, there was but a trifling distinction between the closed lids of actual slumber and the heavy lids of haunted reverie, both filled with visions of the Unknowable. Later other mystics sought the wilderness for peace. After the monasteries had fallen under the glamour of the world or had developed into mere repositories of secular learning, the monks who wished to lead ascetic lives were drawn to the barren bosoms of the deserts of Egypt and of Palestine. St. Ammon built the first cell in the famous Nitrian Desert, and at the end of the fourth century the Nitrian mountains were dotted over with hermit cells. Here the physical aspects of life were peculiarly harsh. The mountains, rocky and rough, the cold intense and water so scant that the supply must be obtained from collecting the dew as it fell—but the saints held their dreams and their visions. Clairaudience and clairvoyance peculiar to the wastes of the world came to them and we read of mystic voices calling through the air and of sentient dreams, vivid with heavenly hosts and celestial arcana. Southeast of the Nitrian Desert was Coma, the birthplace of St. Antony, regarded as the father of Egyptian monasticism, although Ammon of Nitria was its actual founder. Still to the south lay the Inner Mountain, whither celestial voices led the saint, when, after having parted his possessions amongst his friends, he sought the solitude that they refused him. A rare dreamer, St. Antony, according to the hagiologists.

"Oh Antony," cried the heavenly voice of his vision at one time, "turn your attention to yourself; as for the judgments of God, it is not fit that you should learn them."

To our modern ideas he seems scarcely to have deserved the rebuke even in a dream and his soul is very humble and patient as he sits on his mountain top.

On one occasion he saw some one being carried aloft amid great rejoicings, while an angelic throng met the new arrivals and joined them. Humbly wondering, and blessing such a choir, the saint prayed to be taught the meaning of his vision. Straightway a voice answered that the soul of Ammon was taking flight. Afterwards the fact was confirmed by monks from the Nitrian Desert.

St. Antony's dreams, however, were not entirely devoted to heavenly voices and holy souls. Athanasius mentions that the devil frequently beset the saint in the shape of a woman, and again that as he lay asleep the devil let loose wild beasts and almost all the hyenas in the desert; these came out of their burrows, beset him round and he was in their midst. "And when each gaped on him and threatened to bite him, perceiving the art of the enemy he said to them all: 'If ye have received power against me, I am ready to be devoured by you; but if ye have been set on by dæmons delay not to withdraw, for I am a servant of Christ.' And when Antony said this they fled, pursued by his words as by a whip."—*Kingsley, The Hermits.*

St. Romauld also is described as having been continually in conflict with the devil, who raised memories of his loves and hates in his former life in the world. "Every night for nearly five years the devil lay on his feet and legs and weighted them with the likeness of a phantom weight so that Romauld could scarcely turn on his couch."—*Mediæval Mind, Taylor.*

St. Benedict, the successor of St. Macarius, the Great, was a dreamer of dreams who lived in the Scetic Desert, to the south of the Nitrian wastes; close beside him stand St. Dominic, St. Bernard, and St. Francis, founders respectively of the orders that bear their names. To the Franciscan order especially the world owes many of its dreamers who follow their gentle leader in a sort of apostolic succession.

Like Paul of Tarsus, St. Francis found the guiding light as he pursued a broad and worldly path. His first dream caused him to lay aside his arms as a soldier for earthly kings

and to don the garb of a mendicant and, despite family opposition, to part with his worldly possessions and to go forth among the lepers at Gubbio. The second dream directed him to his vocation, commanded him to found the order of Franciscans and enunciated its three rules: Poverty, Chastity and Obedience. The confirmation of the order at Rome gave rise to a curious dream that appeared not to the saint himself, but to Pope Innocent III. The Holy Father, having been greatly harassed by schisms, defections and innovations, delayed seeing the ragged band of mendicants, when lo, as he lay in bed, he dreamed that the huge basilica of St. John Lateran was tottering upon its foundations. The colossal structure would have fallen but for a slender little monk who held it up in both hands. It was the leader of the band of beggars at the gates of the Vatican. The Pope gave them the right to found the order without delay. And it was well for his church that he did so, for the Franciscan monks were the dreamers who carried their hopes and visions far into the fastnesses of the New World. Quietly they bore the cross of their faith along the blood-smeared path of the Conquistadores whose dream of gold had become a nightmare of avarice. By thousands, uncounted and unknown, they died of torture, paying for the sins of their racial predecessors whose dream was different. All along the Mississippi River and through the Great Lakes they have left the trail of their shining dreams. California's gleaming, golden shores are dotted with the gray adobe churches of their faith and so likewise are the deserts of Texas and New Mexico. Padre Junipero stands out, a brown-clad dreamer against the golden sands of California, his sculptured face tells its story of strength, and legend iterates his dreams. Descended from the proud nobility of Spain, he took the vow of poverty and toiled along the wastes of the Californian shores. Whether shattered hopes sent him thither, or whether his spirit was purely altruistic, we may not know. Time only holds the tradition of the clear-eyed old priest and of his dreams, which he was fond of repeating.

One night he even saw the Blessed St. Francis, the founder of his order, but that was not very long before his death. With all his other dreams, however, he never mentioned the one that led to his leaving Spain. The missions that he established still bind California's coast in a blessed rosary from one end of the state to the other.

Bede, the impeccable, himself a mystic, noted numerous dream-revelations.

Archbishop Theobald, of blessed memory, had a dream warning him of the precise hour of his death.

Laurentius, an English Bishop, being about to quit Britain (616 A. D.), was warned in a dream by Christ Himself to remain, which he accordingly did, and later made a convert of Eadbald, the English king.

Anselm, the gentle saint who bore no fear in his soul for the kings of earth, was a dreamer. After being driven into exile by William Rufus, Anselm, then Archbishop of Canterbury, was warned in a dream that he might return to England. In his vision he saw "all the saints in England complaining to the Most High of the tyranny of King William, who was destroying his churches." William's death by a flaming arrow, directed by a celestial hand, is described in the dream and Anselm never questioning its truth, returns to his church in England.

Anselm's love of God and contempt of the world were typified in one of his visions in which he saw a torrent of filth on which were borne numbers of worldly people, while apart from the turgid slime, rose the cloister with its walls of shining silver.

St. Bonaventura, or John of Troanza (1221-1274), a pupil of St. Francis, by whom he was miraculously cured, was a dreamer as well as a mystic who bore the burden of the incommunicable, things of which he dared not speak. His dreams were especially favored by heavenly visitants, some of whom were supposed to have appeared to his waking vision.

Perhaps the most picturesque of the mystical dreamers, the one who somehow stands forward from stained-glass mediævalism with more human distinctness than any man of his time, is Jacob Boehme, or Behmen, as it is frequently written in English. Direct illumination lent him spiritual vision of the root of all things; nature unveiled before him, mysteries were made clear. Essentially and of necessity he must have been a dreamer, this lad who spent his earlier years tending cattle and then became a shoemaker's apprentice, and who in later life had all the theologians of the world about his ears seeking to find fault with his doctrines. Every cloud in the sky threw him into ecstasy, every flower in the field made its revelation. His first book, "Aurora," suggests dreams and dream phantasy brought into the ken of the possibilities of life. And the term Ungrund or Urgrund for the source of everything, love, joy, purgatory, paradise, weak, strong, etc., savors of the modern dream phantasy.

The mysticism that is woman's inheritance through the infinitely and essentially mystical function of nurturing and bearing a human body and of incarnating a human soul, fits her especially to receive dreams and visions, and yet many women who have sung of their dreams and have told their visions have been, not the mothers, initiates to the inner shrine of motherhood, but those who have been called to celibacy and the hierophantic life.

Many of these dreams have descended to us from the days of the sibyls, oracles and priestesses; with a sort of ethereal symbolism as subtle, and strong, and indescribable as the odor of the vervain that they loved, their visions have come whispering across the seas of time.

Mediævalism with its saints furnishes minute descriptions of women's dreams. In that age of class distinction, class itself was forgotten and the dreamers were heard with becoming reverence, whether they boasted of the high lineage of the beautiful Lady Clare, the follower of St. Francis, or whether like St. Catherine of Sienna, they sprang from the

peasantry. The dreams of Lady Clare took tangible form in the order of the Poor Clares which works amid the suffering world to this day, while those of St. Catherine and of St. Teresa are received with unquestioning reverence by the devout. To St. Catherine especially was vouched a vision of the Saviour of mankind seated amongst His disciples, and all about Him stretched the seas of illimitable glory.

Well-nigh perfect examples of the dream state at its highest development are the dreams of St. Veronica (1497). The daughter of poor parents, she earnestly desired to become a nun, but as she was without money and had not learned to read she was disqualified. Each night when her work for the day was done she would struggle over the alphabet by the light of her little oil lamp, until at last, worn out she would fall asleep. One night the Blessed Virgin appeared to her robed in the blue of the midday sky and bearing a sheaf of lilies. Her message was distinct: "My child, trouble not thyself with this scholarship, the only learning thou needest is comprised in three letters, black, white and red. The white letter is purity of soul and body. This black letter is contentment with what God sends you. This red letter is meditation on the passion of my dear son. Let these branches of learning be mastered and the letters will come of themselves." She finally became a lay sister in the convent of St. Martha, but she was never able to sing in the choir offices until a certain dream in which an angel descended to her cell holding in his hand a psalter which he bade her read. From that moment all difficulty vanished and she "chanted the psalms of David with the antiphons and responses alternately with the angels of God."

There is one instance especially of a simple maid, born of peasant parents in the little village of Domremy in France. She is held as a witch by the English and defined as a sorceress by the Council of Basle, but to the French people she was and is a high and holy saint. An ancient prophet, no other indeed than the enchanter Merlin, had forecast from his own

dream that France would be saved by a maid from an oakwood, and curiously enough, it is an oakwood that one sees to-day from the door of the cottage once occupied by Joan of Arc's father. At the time of the child's visions and dreams, however, none recalled the old wizard's enchanted words. She was ever a dreamer, of delicate and slender build after the fashion of those whose minds dwell largely in other worlds. Her father was sufficiently well-off to spare her the arduous toil that generally falls to her class, and we are told that she attended the lighter household duties while her brothers and sisters watched the flocks in the field. Seated in the shade of the oaks beneath which Merlin had espied her, she learned from her mother to weave and to mend linen, accomplishments of which the poor child was one day to boast to her judges. And here too she wove the dreams that were to attain the glory of celestial vision. The countryside itself was filled with dreams and legends; nearby was a haunted gooseberry bush and a fountain, of which the priest forbade the children to speak, although nevertheless, the little ones believed in fairies; besides this elf-ridden fountain there was a church near the cottage of Jacques D'Arc and Joan especially loved its bells whose chimes set her dreaming, long before her dreams had articulated into definite pictures. At the age of thirteen, as she sat sewing in her father's garden, her first vision came to her. She dared not speak of the voices to any one, least of all to her little peasant companions, with whom she had often invoked the fairies at the fountain, but they noticed that from that day she became strange and wistful, wrapped in meditation. At length she told her father of her dreams, greatly to the good man's bewilderment and vexation, for he, himself, had just been visited by a dream that he did not fancy. He thought that he saw his daughter Joan following the king's men-at-arms, a proceeding that he told her he would rather see her in her grave than witness in actuality. Then he placed her under strict surveillance and commanded her to forget such nonsense. Later she was sent to an uncle

at Vaucouleurs who understood her better than her father had done and who recalled Merlin's prophecy. All the while she had continued to dream and to see visions day and night. The peasants at Vaucouleurs believed in her, but the upper class, after the fashion of the worldly wise of all ages in regard to the spiritually wise, were sceptical. They made it rather unpleasant for the uncle by holding him accountable for the eccentricities of his niece. What had the King of France, craven though he might be, to do with the dreams of a daughter of a peasant of Domremy, a girl of nineteen? When the women of the Court heard of Joan, however, they were less inclined to ridicule. Yolande of Arragon, Queen of Sicily and mother-in-law of Charles VII, had a strange dream concerning the wonderful peasant, and the young Queen Mary was likewise anxious to see her. And whether directed by their own dreams or by the less tangible though equally real sixth sense, which is the matrix of dreams, these two women espoused Joan's cause from the first and were loyal to it to the bitter end, when her visions and voices and dreams had deserted her, leaving merely a terrified child, begging that her white young body be not consumed to ashes. Her dreams, however they failed her afterwards, were true while they lasted, which was long enough to make history. They led her to recognize the King at Chinon, when all the wits of the Court were trying to puzzle her; they showed her where to find the sword that was to win the victories that they foretold for France; they designed the banner under which she was to redeem her country. Joan herself realized when her dreams had ceased to guide her and had she been permitted, she would have returned to her simple village life. But those who had profited by her dreams, having none themselves, were avid of further marvels; they forced her to remain at Court, dreamless awaiting her doom.

William Blake, the forerunner of modern mysticism, was a dreamer of exquisite dreams, which he made articulate through the medium of pen and pencil.

God's face appeared to him when he was four years old, and a little later he saw the prophet Ezekiel, rare dreams for a child of those tender years, yet dreams none the less. Satan he beheld one evening when he was standing in his garden door; a "horrible grim figure, scaly, speckled, very awful, stalking downstairs" towards him, and at another time he mentioned having seen a tree all fluttering with angels.

Not only do Blake's visions suggest dreams, but the names that he has invented in his own mythology suggest dream nomenclature of the conventional order: Rintra, Urthona, Palambron, Luvah, are all names in accord with conventional dream description as used by Freud and Jung and Coriat.

William Sharp, whose dream self, Fiona Macleod, baffled alike literary cults and men of science, has left a record of his dreams, especially those of his youth.

"For I too have my dream," he writes to the woman whom he afterwards married, "my memory of one whom as a child I called Star-Eyes. . . . I was not more than seven when, one day by a well, near a sea-lock in Argyll, just as I was stooping to drink, my glancing eyes lit on a tall woman standing among a mist of wild hyacinths under three great sycamores. I stood looking as a fawn looks, wild-eyed and unafraid. She did not speak, but she smiled, and because of the love and beauty in her eyes, I ran to her. She stooped and lifted the blueness out of the flowers, as one might lift foam out of a pool, and I thought she threw it over me. When I was found lying among the hyacinths, dazed, and as was thought, ill, I asked eagerly after the lady in white, and with hair all shiny gold like buttercups. . . . I was told I was sun-dazed and had been dreaming."—*William Sharp, a Memoir by Elizabeth Sharp.*

CHAPTER V

NEURASTHENIA OR THE SIXTH SENSE

"There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another."—*I Corinthians xv, 40.*

Thus St. Paul defines the body and the soul or spirit. With the physical body science has held its sway and has worked its wonders. It has learned to substitute new limbs for old, has traced the convolutions of the human brain, and has analyzed the constituents of the blood. But here science must pause bewildered, for although the recent psychological theory of the subjective mind has explained something of the unforgiving, unforgetting self that lies beneath the normal trained consciousness, and while thoughtful persons are growing timid of their own unknown potentialities—for dæmons and angels emerge indiscriminately from this primitive self—the term subconsciousness does not cover the entire psychic region. The "celestial body" mentioned by St. Paul covers far more than the conscious and the subconsciousness taken together, while participating of something of both. The subconsciousness accounts for otherwise forgotten memories, for the revival of experiences physical, psychic or mental, but for unprecedented knowledge, for the instincts above humanity itself, the subconscious can give no explanation. Over and above the analyzed and classified faculties a higher sense awaits an opportunity to manifest.

The wisdom of untutored mystics, the knowledge of ignorant peasants, the childhood dreams that so often "come true" and even the unerring instinct of dumb animals, defy alike the classifications of physical science and the definitions of ac-

cepted psychology. This mysterious, undefined faculty, partaking as it does of super-terrestrial knowledge, has been classified by Bishop Brent and by the occultists as the "Sixth Sense." Though essentially different from the five senses it partakes of them all. It is the foundation of the human conscience, the basis of instinct, clairaudience, clairvoyance and other supernormal qualities; it is the mysticism of the mystic, the essential of the higher dreaming..

Scientifically the sixth sense does not exist, but human experience from which all scientific knowledge must necessarily be derived, there being no other source of information, established the sixth sense as a fact. Its most usual exemplification is in the faculty known as instinct, although under certain circumstances instinct is attributable to the subconsciousness. The homing instinct in birds and animals, the parental instinct common alike to birds, beasts and to mankind, and finally the universal instinct of self-preservation; all transcend in certain phases the bounds of the subconscious and merge into the sixth sense.

The nesting bird that flies to a distant tree and with cries and fluttering wings attempts to distract attention from her brood, cannot in the case of her first brood have learned the ruse from past experience, but a sixth sense, motivated by maternal affection, supplants experience and reason. In humanity this same instinctive protection for the loved ones frequently results in clairvoyance, or second sight.

During the Franco-Prussian War, the mother of a young French officer was suddenly overwhelmed by an impression that her son was in mortal peril. After vain endeavors to reason away her fear, she finally knelt in prayer, and calling her son's name aloud petitioned for his safety.

Later she learned that no battle had occurred on that night, and somewhat ashamed of what seemed a foolish fear, she thrust the impression aside. The war ended and her son returned and she had almost forgotten the incident until one day he told her of lying asleep upon a certain night without

either tent or cover, when suddenly he had seemed to hear her calling his name. Starting up he looked around, but everything was as usual, and once more he slept. Twice again he heard his mother's voice and at the third call some mysterious instinct prompted him to move from where he lay. As he left the spot from which he had been thus strangely disturbed, a shell whizzed past, fell and burst in the grass that had made his bed.

The horrifying *Titanic* disaster furnishes an instance of the sixth or higher sense in the case of Mrs. Archibald Gracie, widow of the gallant gentleman and soldier, whose life afterwards paid the forfeit of his unselfish and superhuman efforts for others on that terrific occasion. Secure in the thought that her husband, though at sea, was returning home on the most splendid and safest vessel afloat, Mrs. Gracie retired on the night of the catastrophe without any uneasiness for her soldier whose brilliant life had already braved greater dangers than fall to the average mortal. Suddenly, over her sleep crept a chill horror; an undefinable fear waked her, a conviction of something amiss with Captain Gracie. Sleep thereafter being impossible she passed the remainder of the night in prayer for her husband's safety. In his description of the wreck, Captain Gracie refers tenderly and beautifully to his faith in the efficacy of his wife's prayers.

Both these incidents demonstrate the influence of the sixth sense upon the dream consciousness; the student will recognize the dream as the awakening factor preceding the articulate thought. The story of the young soldier especially precludes the possibility of thought transference or mental telepathy.

There is, however, a bare margin between instances arising from the sixth sense and those attributable to mental telepathy, or the communion of two minds separated by physical space.

Where a harmonious understanding exists between two or more persons, and when the facts in question are known to at least one of them beforehand, then the sixth sense may

be challenged in favor of mental telepathy, a scientifically recognized factor. But where the communication is unknown save to the recipient at the time of its reception, there can be no possibility of telepathy, or the domination of one mind over another. The sixth sense offers the simplest explanation of these conditions. The sixth sense provides the warp and woof of dreams and accounts for the vision that frequently accompanies sleep when the physical eyes are closed upon the world. Perhaps its most important and least recognized function, however, is its dominion over the conscience. The subconsciousness may play pranks with morality—in fact, modern psychologists represent it as astoundingly and humiliatingly wicked—but the character of the sixth sense is impeccable, a sort of instinct for right that for the time being dominates and transcends the ego. It can not be traced to the outer nature and is above and beyond the training and inhibitions of ethics, of human intelligence and of psychology. It holds the soldier to his post in time of danger and leads the martyr to the stake with a smile for his enemies and a vision of glory to come. It points to the sacrifice of love, honor and recognition for the sake of a just but lost or hopeless cause; it stirs pity in savage or untutored souls who have never heard the precepts of the Nazarene. It is part alike of the natural and the supernatural, including them both.

According to the current press, King Peter of Servia finds the sixth sense an inconvenient dream factor.

Extract from the London *Chronicle*, dated May, 1913.

"London, May 10th, 4:45 a. m.—The Belgrade Correspondent sends this account of the distracted condition of mind to which King Peter has been reduced by the anxieties of his monarchy.

". . . He (the King) also suffers from insomnia and when he does sleep is haunted by the most horrible dreams. Unable to sleep, he rises at 2 a. m., and calls the officer on watch to keep him company.

"He complained to one of them that he dreams of seeing King Milan running through the corridors with a drawn sword in his hand shouting: 'Where are the murderers of my son?'

"These dreams, which seem to be frequently recurring, make such an impression on the King that they are beginning to exercise a visible effect on his health."

Bishop Brent coincides with occultism in regarding the sixth sense as the future attainment of the human race; tradition, legend and folklore, however, point to its having been the possession of mankind in the remote past. The growing importance of these last named factors in the establishment of neglected facts can not be too highly estimated. The enlightening work of such patient students as Dr. Frazier in England and Mr. Henry W. Shoemaker in America are of inestimable value in the rehabilitating of facts that history has discredited.

The universal legend of a Golden Age and the powers attributed alike to god and hero imply supernormal qualities that corroborate man's former possession of a sixth sense. The fall of Adam, of the Nibelungs, the legends of Parnassus whither the gods withdrew from earth, the story of the Tower of Babel bear salient points of resemblance that preclude the theory of coincidence.

The legends of great floods that destroyed entire races are confirmed by geological evidence. And despite scientific doubt of the existence of the Continent of Atlantis, a persistent tradition holds that a universal and deliberate disregard of certain natural laws led to its gradual submergence in the sea.

Natives of the Hebrides and Canary Islands, the Basque Pyrenees Mountains and of certain lofty cantons in Switzerland are more generally gifted with second sight, or clairvoyance than any peoples known to modern man. Science attributes this peculiarity to geographical isolation and its resulting loneliness which is conducive to habits of introspection and to the idea of seership. We are not told why this condition does not apply to other spots in the world equally

lonely, whose inhabitants possess no mystical characteristics whatever. Occultists explain the singular gifts of inhabitants of the localities just mentioned, by the statement that these points are supposedly the highest peaks of the submerged Continent of Atlantis.

Believers in knowledge that transcends physical laws as the world knows them are taught to withhold their knowledge from humanity at large until the world has become spiritually fitted for its use, hence students of psychic subjects are prone to withdraw from the world. Every race and every creed has had its cult of hierophants and dreamers, mystics whose development of the sixth sense has gone hand in hand with dreams.

When the Spaniards discovered Central America with its astounding civilization the difficulty in subduing the new country lay not with the simple natives, but with the priests, who persistently prophesied evil to result from the advent of the newcomers. The invaders were piqued that untutored heathen, priests of the sun, should penetrate the guile beneath their smiles, for many of their adventurous crew were courtiers of old Spain, diplomats of an effete civilization. They could bide their time, however, until the priests of the old faith were imprisoned, dead or otherwise disposed of. Later, as the Aztecs toiled under Spanish chains, forcible converts to a new religion, the Christian priests listened, half amused and half indignant to tales of their predecessors, the sun-worshipers, who held no earthly possessions, yet whose dreams taught them the hearts of men. Emissaries of Satan, declared the Christian fathers piously, and proceeded to extort more gold to send to Spain.

For in that era the priesthood of the so-called old world had abandoned their dreams of celestial glory and had become shrewd financiers bent on acquiring temporal power for the church. And the sixth sense had ceased to manifest save in the case of some saintly ascetic who had left the world for the cloister.

Thus the sordid world from which the visionaries had withdrawn moved on, growing more material as time passed, and the clergy who had remained in the world must keep pace with their flocks if they would serve them, for the teacher must not be too far above his charge. To each age and to each people are allotted the ideals of which its dreams are made.

The priests of the Aztecs and Incas, the Magi of Egypt and Assyria, the Oracles of Greece, the Vestals of Rome, and the Druids of Northern Europe deliberately acquired and cultivated the sixth sense through isolation, meditation and the avoidance of secular cares. Every tribe of so-called barbarians of the present day has its medicine man or high priest who lives apart from the people and gives counsel and guidance when they stand in need, setting thereby an example that civilization might wisely follow.

The existence of the sixth sense in children and in animals is referred to in the adage that "Children and dogs know who love them." Later life develops reason in the child and intuition, or the sixth sense, becomes atrophied precisely as any of the other senses might do under disuse; not so, however, with the animal who retains alike instinct and faith.

Certain schools of philosophical reasoning have traced the universal idea of a Divine Spirit and Creator to the dreams and traditions of primitive man. In which case, being true, the world owes more to dreams than it wots of. Unquestionably, primitive races hold the more salient attributes of the sixth sense that civilized man has all but lost, a condition due not to lack of civilization in the primitive races, but to their strength of faith, the dynamic element in the human soul. Commercialism, not civilization, has cramped men's psychic development, and thus the man who lives under the stars and among the greening, growing things, holds a truer, stronger faith than he whose vision is circumscribed by the walls of a counting house. The difference in the point of view of the two types is illustrated in the dream of flying, scien-

tifically termed a "typical" dream or one common to all ages and races. Visionaries regard this dream with ecstasy, as a promise of the life to come when time nor space shall be; materialists attribute it to vertigo, heart failure, or some other physical cause and point to it triumphantly as the basic origin of the notion of angels and of angelic visitations. Primitive races and children are held responsible for the idea, admittedly as old as mankind. And insofar as this goes, faith and science may agree, for probably the primitive races and children were the first to see angels and to recognize them.

Apart from dreamings or visionings, one idea is held by the human race as a whole, and while furnishing the basis of dreams and of creeds, refuses to be accounted for upon any ground that has thus far fallen beneath the spade of modern iconoclasm—the thought of infinity. Its presence in the consciousness could not have found its way through the five senses, nor can it be the product of human experience, nor of the subconsciousness. We know that all human knowledge and experience is finite and that personal experience is limited to ourselves—and yet we have a positive thought, an articulate idea concerning Infinity. Our experience is of perpetual change—yet this thought is changeless; experience deals with yesterdays, to-days and to-morrows of time—yet the thought of Infinity is above and beyond time. Whence, then, in experience, which is limited to the relative and the dependent, do we find the source of this all-pervading idea of Infinity except in the knowledge that is above the senses, yet pertains to them, the knowledge that can only come through the sixth or transcendental sense—the sense of dreams?

Since the abolishment of the Inquisition, an institution that vigorously put an end to skepticism by heroic remedies of torture chamber and scaffold and stake, freed iconoclasm has reveled in the ridicule of religious and spiritual enthusiasm. St. Paul has been described as an epileptic, the martyrs as maniacs, the saints as insane persons of a type more or less pronounced. In fact the theory of religious mania has

developed the universality of a popular fallacy. The layman in hurling reproaches at mysticism and at faith ignores the narrow margin that separates genius and enthusiasm from insanity, and while he pillories the religious mystic, the secular monomaniac goes free. While reminding us that St. Paul was an epileptic, the student forgets that Julius Cæsar suffered from a similar affliction. St. John may have been a neuropath, but so were Cromwell and Alexander the Great. Both Lincoln and Napoleon were subject to mental hallucinations, while Descartes and Sir Isaac Newton were unbalanced mentally. All were instances of genius or of the sixth sense, sometimes termed neurasthenia—and all were weavers of dreams, or they could not have helped the world.

Undoubtedly many of the satanic or angelic visions of the mediæval saints were dreams, whether they originated in the subconsciousness or from the sixth sense. St. Hildegarde of Bingen and St. Elizabeth of Schonau illustrate the dreams of the subconscious mind and those of the sixth sense respectively.

St. Hildegarde, born in 1098 A. D., died in 1179, called the Sibyl of the Rhine, was abbess of a nunnery which she ruled with all the sternness and vigor of an ascetic nature. Her dreams were seldom prophetic save of the punishment of sin, but on this subject her visions of the future were numerous and horrific. Apparently she was perfectly sincere in dreaming of confusion to her enemies whom she likewise modestly regarded as enemies of God. Her dreams were terrifying to her antagonists who found to their discomfiture that quite as often as not they were verified. To-day they would furnish excellent examples of the so-called "wish-dream" albeit they were too frankly anathemistic for the average modern.

The dreams of St. Elizabeth of Hungary are trenchantly contrasted with the neurotic visions of the ascetic Hildegarde.

The daughter of a Hungarian Prince and the wife of a

Margravine, she sensed more of the beautiful side of the world than was the fashion of that stern age, and the spirit of her dreams was celestial and full of joy. Hyacinthine skies, purple peaks and mystical presences thronged her visions which were essentially of the sixth sense. The legend of the loaves miraculously converted into roses in order that she might avert the wrath of the cruel Margravine, whom she afterwards influenced into becoming a Christian, is one of the most tender and charming of the sacred legends.

The continuance of the sixth sense and of its dream gifts in the present workaday world is implied in an extract from the New York *World,* dated October 2nd, 1915:

Melody Dream Haunts Girl from Childhood

Marie Hughes spends ten years trying to catch an elusive tune

"A little eight-year-old girl had a dream about ten years ago in Chicago. She dreamed of sitting before a piano idly running her fingers over the keys when from the instrument issued forth the grandest music that she had ever heard. This music haunted her hours of wakefulness and at night she always dreamed of the same beautiful composition.

"As she grew older the dream of sweet music followed her. Her sleeping hours were filled with the mysterious music that haunted her brain. By day as she practiced at the piano she sought vainly to play the haunting melody, but while awake it ever eluded her. . . . Marie Hughes of Chicago is the girl of the haunting musical dream. After two years striving with the piano masters of Europe she has been unable to catch the dream melody. She is now a finished pianist but is not at all satisfied."

"When I am able to play the music that has run through my mind asleep and awake since I was a little girl I will feel that I have succeeded as a musician," says Miss Hughes. "I

don't think that any one has ever had such a strange dream experience as I have had."

"'If I am ever able to play the mysterious, haunting piece that has followed me since childhood, it will be the greatest music in all the world. My dream experience makes me think of the old song, "The Lost Chord"! At night, when I am asleep I can hear each note distinctly and even when I am awake the mysterious, beautiful melody haunts me, but try as I may, I cannot play it on the piano.'"

"SAW IRVING DIE IN DREAM

"Stage Manager of London Theatre Tells of a Remarkable Vision."

Special Cable to the New York *Times.*

"London, Wednesday, June 3.—Abe Tapping, stage manager of the Kingsway Theatre, London, relates an extraordinary dream he had about the time of the *Empress of Ireland* disaster, wherein he saw the exit of Lawrence Irving from life. He dreamed he was present at a gathering of a number of people in a handsomely appointed room. The people passed in solemn procession before Sir Henry Irving, who was seated and had the appearance of a dying man. Each person shook the actor by the hand in sad farewell.

"When all had passed, Sir Henry Irving rose and uttered these words: 'I can endure it no longer.' He placed his hand on his forehead and disappeared, death having claimed him.

"Tapping then for the first time noticed Lawrence Irving standing alone in the far end of the room. He said: 'I went toward him, stretching out my hands appealingly, exclaimed: "Don't you see what is happening? Your father is dying; he has left us forever."

"The son looked past me with amazement in his eyes, seemed for a moment as if he would collapse, but suddenly drawing

himself up and with a resolute expression followed his father with unfaltering steps. It was a most dramatic departure and made a deep impression upon me. There was no farewell on the part of the son whose call to go seemed to come suddenly and unexpectedly."

"Tapping afterwards saw a photograph of the Salon of the *Empress of Ireland* and recognized it as the room of his dream. He had never seen the vessel, nor was he aware that Lawrence Irving was aboard the *Empress of Ireland.*"

The following dream, taken verbatim from an evening paper illustrates the catholicity of the gift of the sixth sense, which does not necessarily deal with the more serious side of life.

Her Dream Netted Fortune at Races

"Mrs. John D. Crawford, youthful wife of the proprietor of the Crawford House, Jamaica, L. I., admitted yesterday that she had won a fortune at the Belmont Park track a week ago by placing a bet on a horse of whose name she dreamed. It was the first bet that she ever made and she plunged.

"Her horse, Field Mouse, was quoted a 100 to 1.

"Early on Saturday morning, May 16th, Mrs. Crawford shook her husband and in a frightened voice, begged him to save her from a field mouse that was chasing her about a field.

"'Forget it and go to sleep; there's no mouse there, we aren't in camp,' said Crawford sleepily.

"At breakfast she reverted to the subject, saying she believed her dream had some significance. In the morning papers she found the horse Field Mouse entered. Then she grew excited.

"She was laughed at by her husband, but she finally coaxed him to let her put $100 on the horse.

"She sent the money in the track by her stepson. Mrs. Charles Sweeny, a friend of Mrs. Crawford, said she must

risk $5.00 on the dream, and Mamie Prendergast, housekeeper at the Crawford House, to whom Mrs. Crawford related her dream, drew five dollars and sent it along.

"'It is true that I dreamed and won a lot of money,' said Mrs. Crawford yesterday. 'I have always been a dreamer and this is the second time that real benefit has resulted . . . Once I dreamed a horse's head was being continually thrust into my face. . . . I could not elude it. It would dash at me, its eyes bulging and its nostrils distended. I told my aunt and she said it must be a warning against an ill-tempered horse my uncle intended driving that day. She told him of the dream and he did not drive the horse that day. The same day the horse went mad, kicked his stable to pieces and killed himself."

CHAPTER VI

"SLEEP THAT KNITS UP THE RAVEL'D SLEEVE OF CARE"

"For I am sure if any man were to wake that night in which he saw no dreams, and put it beside all the other days and nights of his whole life and compare them and say how many of them all were better spent or happier than that one night—I am sure that not the ordinary man alone, but the King of Persia himself, would find them few to count."—PLATO, *The Apology, XXXII.*

Sleep, says Boris Sidis, is not an abnormal condition, but a normal state; sleep and sleep conditions are a part and parcel of the individual.

Memory, the cardinal function of consciousness, is intensified during sleep, while the will power is comparatively nil. In this condition the external world bears no interest for the dreamer and those external stimuli that impress themselves upon the consciousness are transformed into totally different effects. The slamming of a door becomes a mighty thunderclap, the crackling of a log fire assumes the horror of a battle, the hum of a mosquito vibrates into the rhythm of an orchestra. Despite certain phases of memory abnormally developed in the dream state, this faculty itself becomes erratic and unaccountable, and proportionately few dreams are recalled by the dreamer upon awaking. And although normal sleep has been established as a condition of perpetual dreaming, the majority of dreams, formed as they are in the crypts of deepest slumber and dragged from the depths of the subconsciousness, or the soul, do not rise to the shallows of the waking consciousness. The dreams that are remembered by the average dreamer are those which come immediately before rousing, when consciousness is strengthening in the crepuscular light of

returning physical faculties. These are the so-called normal dreams which can, as a rule, be traced either to outer stimuli, to half obliterated memories or to suppressed desires.

Papus divides the dream state into two conditions, one the result of natural slumber, the other produced by artificial sleep induced by artificial methods. Inspired dreams, visions, prophecy and certain phases of clairaudience and of clairvoyance are attendant upon specific conditions of natural slumber, while sleep induced by drugs, hypnosis, etc., produces trance, mediumistic susceptibility, clairvoyance and clairaudience in the ordinary acceptation of these latter terms.

Clairvoyance and clairaudience during natural sleep are not unusual. In many cases they are traceable to mental telepathy, which Bacon defines as "sympathy between two distant minds, sympathy so strong that one communicates to the other without reference to the ordinary channels."

Izaak Walton compares this same sympathy to the strings of two lutes that are strung to such precise harmony that when one instrument is struck the other sounds.

These faculties come and go as they will and thus far science has been unable either to account for them or to twist them to its purposes. In these cases a super-terrestrial sense of sight and of hearing is developed while the physical body lies apparently locked in sleep. Keen, far-reaching faculties are exercised of which the waking mind, cribbed and confined by its material body, has no conception. High medical authorities acknowledge the existence of this condition without furnishing a satisfactory explanation for it. The occult theory of the astral body, a semi-physical essence which may and frequently does leave the material body under certain conditions and wander abroad, is perhaps the explanation that taxes credulity most lightly.

The Society for Psychical Research contains many cases which have thus far baffled explanation. The instance of clairvoyance on the part of the son of Dr. Lee, the late Bishop of Iowa, is authenticated beyond question. A tender and

sympathetic affection existed between the father and son; the latter was greatly distressed one night by a vivid dream of seeing his father fall down stairs. He sprang to catch the Bishop and in doing so awoke both himself and his wife, to whom he related his dream. He looked at the time; it was two fifteen a. m. Unable to sleep, he rose early and telegraphed his father to know if all were well. The letter in reply informed him that on the night of and almost within the minute of his dream, the Bishop had fallen down a flight of steps and was seriously injured.

An independent confirmation of this incident was sent to Dr. Hodgson by the Bishop of Iowa. (Records of the S. P. R., Vol. VII, p. 38.)

A volume published in 1879 under the title of "X Y Z, or the Sleeping Preacher of North Alabama," gives a well authenticated account of the clairvoyant faculty in a highly respected Presbyterian minister, the Reverend Sanders. Professor James, Dr. Hodgson, Chief Justice Brickell and Dr. Thach, who attended the Reverend gentleman when he became entranced, unite in corroborating the incidents set forth in this volume.

In the trance condition Dr. Sanders would ignore his own named and designate himself X Y Z. His sleep would last from fifteen minutes to as many days, during which time he could direct his consciousness to events transpiring at any distant spot to which his attention was called.

Sixty-nine witnesses, all of unimpeachable character and many of them persons of education, testify to having seen the Reverend Sanders in these conditions of trance and to having heard him describe incidents that he could not have known in a waking state. One of these is given herewith.

"I hereby certify that one day about the middle of the month of February, 1866, while Brother Sanders was confined to his bed from a dislocated thigh, I was at his house, and he was lying in his bed in one of his so-called 'sleeps.' He attracted my attention by a hearty laugh. I asked him the cause

of his amusement. He replied: 'I was laughing at De Witt.' I asked what De Witt was doing. He said: 'He was having a hard scuffle to keep from falling off the fence, for the top rail was turning with him and he was trying to keep from falling over it.' Nothing more was said until De Witt arrived, which was in ten or fifteen minutes.

"The fence where the difficulty occurred was some three-fourths of a mile distant, on the other side of a thick grove of timber and underbrush and of an intervening hill.

"And I further certify that no communication from any person or source was received in reference to De Witt until he arrived and confirmed what Mr. Sanders said."—(*J. W. Pruitt.)*

Hypnotic sleep is the principal and most mysterious form of artificial or induced slumber. It may be produced either through the control of another will, or it may be self-induced. In either case the realm of the subconscious is invaded by the will, either one's own, or that of another.

The orientals, especially the Hindus, excel in the art of hypnosis and the clairvoyant and clairaudient faculties manifested under these conditions are amazing to the occidental mind, which does not relinquish the will with the same readiness.

The late Andrew Lang mentions an illustrative incident that bears an historic interest.

Dr. Gregory, Professor of Chemistry in the University of Edinburgh, is quoted as giving an account of a certain Major Buckley, who put a young British officer into hypnotic trance, or sleep, whereupon the latter revealed the secret of a certain ring that Major Buckley wore, which the young man said had once belonged to Mary of Scotland, and which, the dreamer insisted, had been a gift from Rizzio to Queen Mary. Nine years after the officer's vision, and three years after the publication of Dr. Gregory's book, an inventory of Queen Mary's jewelry was found, and it contained a description of Major Buckley's ring.

The employment of light hypnotic sleep is a usual method of procedure among modern pathologists for the treatment of neurosis. That each physician has his own mode of procedure in tapping the unconscious is obvious.

Dr. Freud, says the writer of a recent magazine article, employs hypnotism, as does his former apostle, Jung.

"The patient takes a reclining position, while he (Freud) takes his own seat with his back to the patient behind the hood of the sofa." Just how far in this semi-hypnotic state the physician's will creates the hypnotic dream, and whether or not the physician's thought may color the patient's mind and give rise to the invariably erotic dream that seems to pursue the Freudian patient is a question for the doctor's followers and foes to decide amongst themselves.

"Dr. Frank of Zurich shuts himself up with a patient in a room from which all noise has been carefully excluded by double windows and doors, although through the aid of an electric system, visible to him alone, he keeps in touch with a servant outside. He directs the patient to recline as comfortably as possible on a low sofa, while he kneels on a cushion at the head, and bending over, looks directly into the patient's eyes. Meanwhile his left hand rests upon the patient's forehead and he gently presses the eyelids with his thumb and forefinger. At the first sign of the patient's weariness, Dr. Frank arises and takes a seat nearby, observant of every look, gesture and word. After a quarter of an hour, unless the patient wakens spontaneously, he is aroused. Together, physician and patient discuss the material that has been procured, and then the latter goes into renewed hypnosis, which lasts about an hour. The scenes described are usually recalled by the patient just as they were experienced by them, even when taken from earliest youth. . . . He succeeds best in inducing this sleep by exhorting the patient when he closes his eyes not to bother whether he sleeps or not, but to fasten his attention upon the scenes which are about to present them-

selves, that is to think himself, so to speak, into a state resembling a moving picture show."

Another well-known physician uses a small black mask which he draws over the patient's eyes before following Dr. Frank's method.

Dr. Morton Prince employs the crystal. He thus describes the process in his book "The Unconscious."

"The common technique is to have a person look into a crystal, at the same time concentrating the mind, or assuming a state of abstraction. Under these conditions the subject sees a vision, i.e., has a visual hallucination. The vision may be of some person or place, or represent a scene which may be enacted. Because of the use of a crystal such hallucinations are called 'crystal visions,' but a crystal is not requisite, any reflecting surface may be sufficient, or even the concentrating of the attention."

A shade more sensational, yet no whit less true, is the brilliant article by Cuthbert Tunstal in the "Channel" (1916) in which he describes the methods of Dr. Leonard Corning of New York: "The dream-making apparatus of Dr. Leonard Corning of New York differs only in detail from what Aspasia found in the Temple of Patras. His method of imposing dreams upon the subject of his experiments is identical with that of the priest of Hygeia. First he bids you look at a luminous object whirling yonder in the dusk of the room; then he covers your ears with an acoustic cap permitting him to control the sounds which reach your ears. You are now in that state of 'gentle' somnolence whereof Aspasia wrote to Pericles; and the scientist lays you on a soft couch draped with shadowing curtains. It is as though you lay in a tent of dreams. At the foot of your bed a chromatoscope, made of two motley colored discs, whirls and weaves capricious patterns of color and form; and a phonograph whispers incantations into the tubes of the acoustic cap, into the somnolent ears and brain. And the dreams come trooping—vague carnivals of color and sound. Of course one can weave these

dreams according to any pattern; it is merely a matter of intensifying this sensation or that. It should be said that Dr. Corning has used his dream machine only for the healing of the brainsick dreamers."—*Physical Basis of Dreams, Cuthbert Tunstal.*

Thus the circling centuries swing science face to face with the oracles of old. The favorite method of oracular demonstration was through dreams and visions whether to the querent as he slept in the temple or through the medium of a priestess it mattered not.

Modern hypnotists could scarcely find more ideal conditions than those that prevailed at Dodona where the priestesses placed themselves under the ancient oak of Zeus and listened soulfully to the rustling of the sacred leaves, while others concentrated their attention upon the murmurous monotone of the clear spring that gushed from beneath its roots.

We are told that the priestesses of Northern Europe could only prophesy amid the roar of tumultuous waters. Lulled by the inarticulate suggestions of the subconscious, and gazing fixedly upon the eddies of the swirling currents, they drifted into a state of hypnotism.

Music was employed therapeutically in the Egyptian temples and the priests of Serapis chanted the seven vowels as a hymn. The hypnotic and healing powers of sound were, however, not the only means invoked in the artificial production of dreams by the ancient hierophants, who discriminated between a blind force acting spontaneously and the same force when directed by the intelligence. Stately ceremonials and elaborate rites, the quaffing of the waters of sacred springs, chewing the leaves of certain medicinal plants, inhaling somniferous smoke from incense, or drowsing in the fumes of natural vapor that rose from oracular caverns, were all methods, often simultaneously employed, to induce dreams and prophetic vision.

Marsh gas, containing large quantities of carbon monoxide, was probably responsible for the half muttered, semi-delirious

ravings of the druidesses in their forest temples, whereas in Greece and in Southern Europe, carbon dioxide rising from caverns and clefts in the earth produced similar effects, and in either case the prophecies of the oracular vision were more often correct than otherwise.

A long, deep cleft in the side of Mount Parnassus was the site of the Oracle of Apollo at Delphi, perhaps the most renowned of the Grecian oracles. The courageous goatherd who saw his flock prancing and dancing over the fissure in the rock and who ventured to try the effects upon himself, deserves more than an anonymous niche in song and story. And even though his name was not to be remembered it would seem but fair that he should have been made a priest of the temple that was erected on the spot whose strange magic he had discovered, and whose fumes had set him adream of things he dared not mention. We are not told, however, that this happened and its lack of poetic justice, while not enhancing the beauty of the legend, assuredly strengthens its probability. But we do know that a priestess yclept the Pythia took possession of the oracular demonstrations emanating from the marvelous cavern and that with great solemnity she gave forth her dreams and visions. She was first prepared for the function by ceremonial ablutions in the spring of Castaly which issues from a narrow gorge shut in by a jutting wall just east of Apollo's temple. After chewing the leaves of the sacred laurel, themselves intoxicant, she was led in stately procession to a tripod over the fissure and here fumes of carbon dioxide combined with the drone of sacred incantations would produce the marvelous results.

The oracle of Trophonius at Lebadæ in Bœotia likewise owed its mystic character to gaseous emanations. It was first discovered through a swarm of bees that clustered about the mouth of the cavern. The pernicious effect of the carbon monoxide was felt by the anxious inquirer who was permitted to enter the cave to consult the oracle. After a long and tedious ritual the supplicant must crawl on all fours

through a narrow fissure in the rock. The pallor and dejection that followed these journeyings into futurity gave rise to the adage: "he looks as though he had visited the cave of Trophonius."

The priestesses of the oracles at Thebes, Dodona and Ephesus partook of the waters of a sacred spring before prophesying. It was also a custom to lie upon some holy spot of ground and to await visions that were supposed to come after the fulfillment of certain rites. Notable instances are those of the temple of Æsculapius at Epidaurus, of Amphiarus in Bœotia and of Podalirius in Apulia; in the two latter temples the inquirer was obliged to sleep before the altar upon the skin of some wild animal he had killed in sacrifice. Dendy in his chapter on dreams mentions this custom as being imitated by the modern Franciscans, who "after the ceremony of the mass throw themselves on mats already consecrated by the slumber of some holy visionary."

That the learned men of the Greeks and Egyptians knew and recognized the nature of these gases, even while acknowledging a certain supernatural quality in the result, is proven by their own words.

Plutarch: "For the power of exhalation neither has a predisposing influence over all, nor does it always predispose the same people in the same way, but as has been said, it supplies a beginning, and as it were, enkindles spirits which are prepared and fitted to receive and suffer change under its influence. This divinatory vapor is a breath and a most divine and holy spirit."—*Moralia.*

"And what could be more divine than the exhalations of the earth which affect the human soul so as to enable her to predict the future? And could the hand of time evaporate such a virtue? Do you suppose you are talking of some kind of wine or salted meat?"—*Cicero "On Divination."*

Perhaps the most convincing to the modern mind is the opinion of Aristotle: "Likewise there exist in many parts of the world openings through which exhalations escape, some

of these cause those who approach them to become inspired, while others make people waste away, and others again, as for instance those at Delphi and Labadea, cause them to utter oracles."—Translated from *Aristotle's de Mundo ad Alexandrum.* Chapter IV, page 10.

Madame Blavatsky mentions Æsclepiadotus, one of Miltiades' generals, who reproduced chemically the deleterious exhalations of a certain sacred grotto. These vapors, like those of Cumea, threw the pythoness into sacred frenzy. *(Isis Unveiled.)*

Yet their shrewd investigation of physical causes did not prevent the ancient sages from holding psychic theories as something higher than and apart from the world, and thus they built beautiful legends about their dreams, lore that shielded the gossamer fabric from brushing against the commonplace thought of the ignorant.

Lethe whose waters brought forgetfulness even now symbolizes sleep and rest to weary souls.

Somnus was the god of sleep, Morpheus his son was the god of human dreams, he counterfeited the forms and imitated the walk of men, while his brother Icelos personated birds, beasts and serpents, and Phantasos, another brother, reproduced the waters and groves and the everlasting hills in the panorama of dreams. Morpheus was painted by Philostratus in a white and black coat with a box of horn and one of ivory to symbolize dreams good and bad.

Lucian describes an island of dreams reached by the haven of sleep and covered with a forest of poppies and mandragora. The only birds are owls and bats and the city glows in fitful, rainbow hues; two of its gates were of iron and earth and by these the frightful dreams made their exit. Two other gates of horn and of ivory respectively were the entrance to the city. Sleep was the king of the island, night its divinity, the inhabitants various dreams, some captivating, some wicked, some hideous.

The analytical mind of to-day can scarcely judge the ex-

tent to which the mediæval mentality may have been hypnotized into the dreams usually attendant upon certain ancient rites and customs. The modern jests of dreaming upon wedding cake, of dumb cake, of bannich brauder are all relics of self-hypnosis in the past, established as efficacious producers of dreams by the self suggestion of our forefathers. That these so-called communications were received with a certain degree of seriousness is evidenced by the following from a dreambook of the eighteenth century.

"But natural things and their co-mixtures do likewise belong unto wise men and we often use such to receive oracles from a spirit by a dream, which are either by perfumes, unctions, meats, drinks, etc."

HOW TO RECEIVE ORACLES BY DREAMS

"He who would receive true dreams should keep a pure, undisturbed and imaginative spirit and so compose it that it may be worthy of knowledge and government by the mind, for such a spirit is most fit for prophesying and is a most clear glass for all images which flow everywhere from all things. When, therefore, we are sound in body, are not disturbed in mind, our intellect not made dull by heavy meats and strong drink, not sad through poverty, not provoked through lust, not incited by any vice, nor stirred up by wrath or anger, not being irreligiously or profanely inclined, nor given to levity nor lost in drunkenness, but chastely going to bed fall asleep, then our pure and divine soul being free from all the evils above recited and separated from all hurtful thoughts and now freed by dreaming—is endowed with this divine spirit as an instrument and doth perceive these beams and representations which are darted down as it were and shine forth from the Divine Mind into itself in a deifying glass."

And even in present day enlightenment, when the average person will call it nonsense, fraud, black art or magic, as

the case may be, he will nevertheless have his divination; and with his head aside and a sneer on his lips he will peer into the future and eagerly recount his dreams. There are eight hundred million believers in divination and black magic in the world to-day, according to Mme. Blavatsky, and dreaming, whether natural or induced by artificial means, is one of the principal methods employed in the translation thereof.

The following formulæ for the manufacture of dreams were whispered, blushed over, tried and trusted by our grandmothers, who none the less believed them to have been derived from Satan:

ST. AGNES'S CHARM

"It must be only used on the 21st of January, known as St. Agnes's day. You must prepare yourself by a twenty-four hours fast, drinking nothing but pure spring water, beginning at midnight on the 20th to the same hour on the 21st; go to bed, and mind you sleep by yourself, and do not tell what you are trying to do to any one, or you will break the spell. Go to rest on your left side and repeat these lines:

'St. Agnes, be a friend to me
In the gift I ask of thee;
Let me this night my husband see.'

"You will then dream of your future spouse; if you see more than one in your dream you will wed two or three times; if you sleep and dream not, you will never marry."

THE MYRTLE CHARM

A method of having your future husband revealed in a dream is by the Myrtle Charm, which must be used on the 25th of November, St. Catherine's day.

Let a number of young women, not exceeding seven, assemble in a room where they will be safe from interlopers.

As the clock strikes 11 at night, take from your bosom a spray of myrtle which you have worn all day and fold it up in a bit of tissue paper. Light up a small chafing dish of charcoal and on it let each maiden throw nine hairs from her head and a paring of her toe and fingernails; then let each sprinkle a small quantity of myrrh and frankincense in the charcoal, and while your vapor rises fumigate your myrtle; the plant is sacred to Venus. Go to bed while the clock is striking twelve and you will dream of your future husband. Place the myrtle exactly under your head. Only virgins find this charm efficacious. The myrtle hour must be passed in silence.

Bannich Brauder, or dreaming bannocks, are much esteemed by the Scotch. They contain: 'A little of that substance which chimney sweeps call soot.' In baking them the baker must be 'mute as a stone'—one word will destroy the whole concern.

"Each person has one, slips off quietly to bed, lays his or her head on the bannock and the sweetheart of each person appears during sleep."

The efficacy of these formulæ in the production of dreams must obviously depend upon the sleeper's power of self hypnosis. The dreams themselves may be divided into two classes, those that hardheaded fact may trail to their very inception amid the processes of the subconscious, repressed desires and half-shamed wishes, and which may be accurately labeled and learnedly accounted for; and on the other hand there are the dreams of hope and love and youth, halcyon dreams whose very sweetness and innocence causes them to pass beyond the plummet of science.

CHAPTER VII

DREAMS THAT HAVE COME TRUE

"For so He Giveth Unto His Beloved in Sleep."—*Psalm CXVII.*

The intensity of certain conditions of dream consciousness has wrested from dogmatic physiology a reluctant admission that under given circumstances certain dreams must originate in something beyond mere concentration of vision, or a reflex of outside impressions and influences. The mysterious and frequently decried dream faculty, having been variously productive of marvels unbelievable save for indisputable evidence, has compelled the attention of the skeptics.

In ancient times the dream faculty was conceded without question and reverently accorded to the priesthood and to women, in which latter cases the gift brought hierophantic privileges. Among the Druids of Gaul and Ireland there were ten prophetesses to one prophet, a condition that Edouard Schure considers led to the eventual downfall of the Druidical faith, for as their strength increased, the priestesses grew tyrannical. Yet with or without priestly privileges, women have ever woven their dreams as they have woven the garments of their loved ones, drawing exquisite hopes into the bright threads of the tissue, and even to-day when the world of spinning, weaving women is passed away, the women tint their dreams with the bright hues of the dreamer's hope. Thus each mother has her own dream of the life that is given her to bring into the world, and that the child may chance to lack the magic touch that gives to earth its genius, saint or avatar, is due to no weakness of the loving maternal wish, but lies with the destiny that shapes the human soul. At times, after

the fashion of all dreamings, the vision fades with the mother's waking, or again, alas, the perfect hope may be mercilessly remembered, unfulfilled throughout the years; or yet again it may be a haunting happiness, gloriously verified. But whatever the dream or its outcome, the mother's soul has given its best, and whether the dream substance was paltry, ambitious or worldly, or whether it was a glory with "the light that never was on land nor sea," it was her highest ideal for her unborn child, the best she knew. And thus it is that the helpers of mankind have ever been heralded by a mother's dream, visions so superlatively resplendent that they are remembered and held. And every ray of comfort to be drawn from dreams or from any other source, has been sorely needed by these same dreaming mothers of the high and holy ones—for the life path of an avatar is ever rough and fraught with pain.

The dust of ages has gathered over many of these dreamings, leaving blurred, legendary outlines, even as the corrosion of time has erased the teachings of the masters themselves, yet the dim vibrations linger for those who seek.

To Sir Edwin Arnold we of the West owe the story of the "Light of Asia."

The Scripture of the Saviour of the World,
  Lord Buddha, Prince Siddartha, styled on earth,
All honoured, wisest, best most pitiful;
  The Teacher of Nirvana and the Law.
Thus came he to be born again for men.

That night the wife of King Suddhodana,
  Maya, the Queen, asleep beside her Lord,
Dreamed a strange dream: dreamed that a star from heaven,—
  Splendid, six-rayed, in colour rosy pearl,
Whereof the token was the Elephant
  Six-tusked and whiter than Vahuka's milk,—

Shot through the void and, shining into her,
Entered her womb upon the right. Awaked
Bliss beyond mortal mother's filled her breast,
And over half the earth a lovely light
For went the morn.

And when the morning dawned and this was told,
The gray dream-readers said "The dream is good!"
The Crab is in conjunction with the Sun:
The Queen shall bear a boy, a holy child
Of wondrous wisdom, profiting all flesh,
Who shall deliver men from ignorance,
Or rule the world, if he will deign to rule."

The Mahabharata relates the dream of Devaki, the mother of Krishna. Seated under the tree of life, the banyan, she heard the predictions of the priests for the child to whom she would give birth and with whom her dreams were filled, until night and day she heard holy music and the sounds of divine harps, while the skies were rent with flashes of light.

The dream of Daghchi, the mother of Zoroaster, the founder of Zoroastrianism, the faith of the Parsees of India and of Persia, is found in the Zartusht-Namah, or the life of Zoroaster.

DREAM OF THE MOTHER OF ZARTUSHT

"She dreamed, she wondering marked in heaven's clear skies
A cloud like to an eagle's pinions rise,
So thick a gloom its shadows spread.
The sun is veiled, the day grows dark and dread;
And from that cloud no rain, but strange to tell
Lions, tigers, wolves and dragons fell;
The crocodile, the panther of the waste;
All that is horrible, misshapen, vast;
The writhing serpent and the bird obscene
All things detested that the eye has seen,

Or fancy figured; and still with gathering storm
Fast falls each savage shape and grisly form;
Sudden from forth that phantom train appears
One who than all a ghastlier semblance bears;
On Daghchi rushing, in her tender side
The direful monster tore an opening wide,
And thence the infant Zartusht in his grasp
Dragged forth to light. Death seemed in every clasp,
But on their prey ere yet those jaws could close,
Loud threatening shouts, as those of men arose;
And in that hour of seething misery
While helpless Daghchi strove for aid to cry—
'Wail not,' her infant said, 'for not from these
Shall harm approach me or destruction seize,
God is my guardian and protection. He
From every evil thing shall keep me free;
Then dread not, though you view assembled here
These monsters grim and loathsome forms of fear!'
Cheered with these words the mother calms her care
When lo, a hill descends from upper air,
And from its side beams forth refulgent light
Dispels the clouds and breaks the gloom of night."

At length an angel appears to the young mother, apparently for the purpose of explaining fully the wonder of the child to whom she had been privileged to give an earthly birth.

"Arise nor let thy heart grow faint with dread.
Comfort thee, for from thee a child shall spring
On whom shall rest the favour of heaven's king
The world beholds the glad event with joy,
And future ages hail the promised boy;
To a lost world the mysteries of grace
Glad earth rejoices at his coming feet,
The wolf and lamb in peace and union meet."

Softly along the path already trod by these sumptuous Oriental favorites comes the simple maid of Galilee. Apart from the colorful symbolism and the exuberance of eastern fancies in verse and rhyme, is the bare description of the conception of the Christ. There are no wolves nor falling stars, only the serenity of a wistful, wondering maid, upheld by a power beyond her comprehension. There were no soothsayers nor royal prophets to proclaim her dreams as triumphs and to forecast the immortality of her son. To the eastern woman the birth of a man-child has ever been in itself a sacred and wonderful achievement, and when glorious auguries, whether of the flesh or of the spirit, are forecast for that son, the cup of maternal happiness is brimming. To the Virgin of Nazareth, however, there could be no earthly triumph; the ecstatic vision of her destiny must lie in her soul, locked by the very lowliness that was to make her immortal. It was a marvelous, untranslatable strength that soothed her into serenity under Joseph's suspicion; her childishness and innocence enabled her to grasp its glory where a more sophisticated soul must have shrunk back afraid. Whether a dream or a vision or a tangible reality the angel who hailed her as "blessed among women" was vivid and sentient to her soul, but to Joseph, pondering upon his just course, it brought no message. His own vision must come. Meanwhile, to the mother the dream was all and she awaited the world verdict, unafraid. Outwardly her peril was great, for the divine light, glory, angel or whatever the mystery that had spoken to her dream, was seen to her eyes alone, not to those of her little world.

The sparseness of description in the New Testament carries conviction, and from its meager outline the imagination follows the ecstasy and agony of that inexperienced, wondering life, palpitating on the brink of the Event of All Ages.

In a book called the "Gospel of Mary," purported to have been written by James, the son of Joseph, we find a description of the Virgin's life and of her surroundings. The churches of the orient have never questioned its authenticity

and it has been translated into the Arabic, Syriac and other tongues, but while the early Christian fathers, Origen and Gregory of Nyassa, accepted it, for some reason it was rejected as apocryphal early in the fourteenth century. The scenes of the Virgin's childhood are here depicted as around the temple, under its very shadow. Anne, the mother of the Virgin, and another Anne, the prophetess and wife of the high priest, and Elizabeth, her cousin, the mother of St. John, were banded together, a little group of mystical, dreaming women who believed in the future and in the great miracle of the Saviour to come to the sinful world.

Elizabeth's dream was first. With unquestioning faith those about her accepted their marvel. The verification of her vision and that of Zacharias, her husband, came when, though beyond the age of child-bearing, and never having had a child, Elizabeth became pregnant. The angel who appeared to Zacharias had said that the child would be a prophet, a fore-runner, and Zacharias had marveled and questioned the dream's fulfillment, but to Elizabeth no questioning was necessary; life itself was a fulfillment. The maid listened awe-stricken to these older women and to their prediction of the Messiah for whom Elizabeth's miraculous son was to prepare the way. The air was charged and heavy with prophecy and already the world-pulse was quickening with anticipation; the stars themselves were brightening with the story. Thus, when the wonder of her own condition dawned upon her consciousness it filled her with a glory that her humanity could not fathom nor follow, yet she did not question nor doubt. In the pure, early morning hours we are told that she prayed and again in the mystical evening hours, and in the midday when all the desert drowsed in the heat of the sun she sat in the shade of the temple and worked upon the purple veil for the Holy of Holies.

Mothers less privileged, though humanly speaking, happier, in that they have not been called for the supreme sacrifice, have also had prophetic vision in the measure of the greatness of the soul that they were bringing into the world.

Samson's mother dreamed of the birth of her mighty son, who was promised as a deliverer of Israel in that he was to "begin to deliver Israel out of the hands of the Philistines."

Likewise to Hagar, the outcast handmaid, came the vision of her boy and the prophecy of his greatness. Notwithstanding law, conventions and the Chronicle's evident sympathy for Sarah, there is something dominant in Hagar's personality; its sheer strength has wrested verse after verse from the unwilling historian. Two of her dreams are given, almost unwittingly, as it would seem, while those of Sarah are ignored. Both dreams are characteristic, replete with the humanity that fits them to all time. To the black-browed woman of the desert, stung by the insults of a mistress whose race she secretly despised, these visions brought comfort in their forecasts for her boy, while to the modern student they are perfect alike in psychology and content.

In the first dream, deserted by Abraham, who has left her fate in Sarah's hands, Hagar has fled into the wilderness and worn with fatigue and excitement has fallen asleep beside the fountain on the road to Shur. An angel appears and counsels her return to Sarah. Although her aching sense of wrong has banished the waking thought, her condition, her desolation, and of all things the welfare of her unborn child urges the dream-self to adopt the prudent course. And then, whether through divine miracle, or whether owing to the psychological gratification of a suppressed wish expressing in a dream, comes the angelic prophecy that calms the hot heart and cools it to wisdom.

"And he (the child Ishmael) will be a wild man; his hand will be against every man, and every man's against him; and he shall dwell in the presence of all his brethren."—Genesis xvi, 11.

The rebellious soul's obedience of the angelic mandate to return is indubitable proof of the dream's potency.

The character of Hagar's later dream evinces the same faultless psychology, or the miraculous force of angelic inter-

position, according to the individual viewpoint. Again trouble had arisen between the two strong women of Abraham's household, and again Hagar had gone forth into the desert, this time with her son at her side. Abraham had risen early and had provided her with a loaf of bread and a bottle of water. When the water and bread were gone Hagar left her child in the shadow of a shrub and went off a little way in order not to see his death. Despair had driven anger from her heart; she asked no revenge and Sarah was forgotten in the parching misery of the wilderness. Then came the dream or vision that promised her safety for Ishmael and showed her the well with water.

Ishmael's rivalry of Sarah's son played no part in this wish-dream wrung from the depths of the mother's heart; her one desire, that of his safety, found its answer in the dream of her delirium on the desert, and in the angel's message.

The faith of the early Christians frequently manifested in mother's dreams, forecasting the triumphs, persecutions, and even the martyrdoms awaiting their unborn children.

Doubtless the recollection of her dream of a miraculous light emanating from her side until it illuminated the entire world served to comfort the high-born mother of St. Columban when her sturdy son set forth from Ireland to brave the perils of Upper Burgundy, and the prophecy of the light met its verification in the Saint's canonization when, after having founded the monasteries of Luxeiul and Fontaine and having braved the wrath of King Thierry, he was called to his rest in his own monastery amongst the Apennines.

All the waters of the Thames seemed pouring through the pious bosom of Rohese, mother of Thomas à Becket, as she dreamed of her child to come and the symbolism of the dream was justified as she watched the tide of her son's career. From the ebb of his father's failure it rose to the high shoals of the Archbishopric of Canterbury, on then, through the flood-tide of fortune and the shallows of kingly favor, back to the

ebb again and to the humiliation of death and defeat, to rise again to sainthood.

The mother of Æthelwold of Winchester is said to have seen a golden eagle flying from her own mouth before her son was born, an augury of the golden speech that was to win the souls of men and to earn the title of Saint.

Amalberga, the mother of St. Gudula, dreamed of the wonderful light that is not of earth before her child was born. Perhaps it is for this reason that St. Gudula is represented as carrying a lantern with an angel kindling it. To her are attributed the powers of healing the sick, of mending broken bones and of curing deformities in children. She was the daughter of Count Witgin of Brabant and Charlemagne built and richly endowed a monastery in her honor.

St. Euthymius was heralded to earth by his mother's dream. The martyr Polyeuctus appeared to her, saying: "Thy prayer, O Dyonisia, is heard; depart in peace and when the child for whom thou prayest is born let him be named Euthymius, the well-beloved." This saint, who loved the deserts, converted the Empress Eudosia to Catholicism.

Monica, the mother of St. Augustine, dreamed of him before his birth, and long afterwards when he had gone beyond her care; he himself acknowledges the efficacy of her prophecy and prayer.

"And Thou sentest Thine hand from above and drewest my soul out of that profound darkness, my mother, Thy faithful one, weeping to Thee, far more than mothers weep the bodily deaths of their children. For she, by that faith and spirit which she had from Thee, discernest the death wherein I lay and Thou heardest her, O Lord. . . . For whence was that dream whereby Thou comfortest her? . . . For she saw herself standing on a certain wooden rule and a shining youth coming towards her, cheerful and smiling on her, she herself grieving and overwhelmed with grief. . . . He having inquired of her the cause of her grief and of her daily tears, and she answering that she was bewailing my perdition, bade her

rest contented and told her to observe that where she was there was I also. And when she looked she saw me standing by her on the same rule. . . ."

Whence was this that when she told me this vision and I would fain bend it to mean that she should not despair of being what I was, she without any hesitation replied: "For it was not told me that 'where he thou art also,' but 'where thou, there he also.' "—*St. Augustine's Confessions.*

The mother of Sir Thomas More "saw in her sleep the number of children she should have, written, as it were, in her marriage ring, and the forms, shapes and countenances of them all. One she saw full bright and beautiful and fairer than all the rest; whereby, no doubt was this lampe of England prefigured."—*Life of Sir Thomas More.*

Bocaccio relates a dream that was sent to the mother of Dante. Seated under a high laurel tree by the side of a vast fountain the woman dreamed that she gave birth to a son; she saw him nourished by the fruit and refreshed by the clear waters; she soon beheld him a shepherd, approaching to pick the boughs she saw him fall! When he arose he had ceased to be a man and was transformed into a peacock. Disturbed by her admiration she suddenly awoke. When the father found that he really had a son, in allusion to the dream he called the child Dante, or Given.

Amina, mother of Mahomet, dreamed of a great light that shot from her side and illumined the whole desert and reached to the temple at Bosra, where it paused, hanging about the holy edifice as awaiting the coming of some great event. Inspired by the vividness of Amina's vision and by its symbolism, her father insisted that the child be named Mahomet, signifying Light.

Hecuba, the mother of Paris, had a most portentous dream before the birth of her son, who was to cause the downfall of Troy.

Olympias, the mother of Alexander the Great, the night before her marriage to Philip of Macedon, dreamed that a thun-

derbolt fell upon her body and kindled a great fire whose divided flames dispersed themselves in all directions before they were extinguished. And Philip himself was visited by a dream before the birth of his famous son. He dreamed of a lion, from which symbolic vision the interpreters predicted that the child to come would have manifold characteristics of the king of beasts. In turn Philip's own mother had been prepared for her son's success by a prophetic dream.

Agarista, the mother of Pericles, dreamed that she was delivered of a lion, and the mother of Cicero had a vision foretelling her son's invaluable services to the Roman States.

The mother of Augustus Cæsar dreamed that she would bring forth a child by the Deity transformed into a snake, a gloriously prophetic dream in view of the symbolism at that time attached to the snake as an emblem of wisdom. The hapless mother of Nero, dreamed, on the contrary, that she had given birth to an inconceivable monster.

At the birth of Apollonius of Tyana, Proteus, the Egyptian god, appeared to the expectant mother. When she asked: "What shall I bring forth?" the answer came: "Thou shalt bring forth Me."

Heraclides of Pontus, a disciple of Plato, is authority for the account of the dream that came to the mother of Phalaris, the tyrant of Agrigentum, whose atrocities rivaled even those of Nero. In her dream the woman saw the statue of the gods whom Phalaris had consecrated in his house. Among them was a statue who held his cup in his right hand from which he poured blood, which as it touched the earth gushed forth like a fresh fountain, filling the entire earth with gore. Tradition accuses Phalaris of roasting his enemies alive in a brazen bull.

The birth of Paganini was foretold to his mother by an angel, radiant and gracious, who asked the dreamer to name what gift she most desired for her son. "That he shall become the greatest of violinists," the mother answered in her dream. And so confident was she of the fulfillment of her wish that she

frequently told the lad: "My son, you will be a great violinist."

It is said that the mother of Napoleon Bonaparte dreamed that she had given birth to an eagle.

No doubt of her son's future career crossed the mind of Mary, the mother of Washington, after certain dreams that were sent her before his birth.

The mothers, however, have not been the only ones to receive visions of world blessings or disturbances at the time of an especially epoch-making birth. Other lives to be interwoven with that of the new-born child, or the child to come, have frequently received warnings, as in the instance of Herod the Tetrarch.

The birth of Cyrus, the Great King of Persia, was preceded by curious dream-omens that nearly cost the royal babe his life. Astyages, grandfather of Cyrus, dreamed one night that a colossal stream of water filled not only his capital but entire Asia. The Magian interpretation of this dream was so portentous that the Princess Mandane, daughter of Astyages, was promptly bestowed in marriage, not to one of the ruling class, a Mede, but to an obscure young Persian of good family but a quiet disposition named Cambyses. Having thus disposed of his daughter, Astyages remained tranquil until just before Cyrus was born, when, lo, another dream disturbed his equanimity and caused him to send Harpagus, then a loyal and devoted follower, to destroy the babe. The wife of Harpagus, however, prevailed upon her husband not to destroy the child but to give him into the care of a herdsman. Later, when Astyages put the son of Herpagus to death, the outraged father turned to Cyrus for revenge. The secret of his birth was made known, the Persians stirred to revolt and the dream of Harpagus verified.

Cyrus also was a dreamer, and Herodotus mentions that a false interpretation of a dream led to the monarch's downfall.

In later times the dream of Frederick the Second of Prus-

sia recalls the portents that were wont to terrorize ancient monarchs. In his dream he saw a star shoot from heaven to earth; fiercely luminous it cast an uncanny light over the whole world and dazzled and confused the dreamer's path until he waked. The weird memory haunted the following day and his courtiers were commanded to note the dream and its date, which was August 16, 1769, the birthday of Napoleon Bonaparte, himself a believer in dream portents.

The number of verified dream prophecies defies alike the shibboleth of coincidence and the skepticism that has synthesized the rainbow and analyzed the soul. From the dream of Pontius Pilate's nameless wife, whose sole claim to memory is that helpless cry, premonitory of the everlasting execration of her lord and master, to the present day newspapers filled with instances of warning dreams men's minds have been haunted by them.

Alexander the Great dreamed not only of his future dominion over the world, but he was advised in dreams upon the affairs of daily life. Plutarch mentions Alexander's dream at the siege of Tyre when he beheld Hercules beckoning him from the city walls. At another time during the same siege, Alexander dreamed he saw a satyr mocking him; he only succeeded in catching the animal after great difficulty. The soothsayers making two words of satyrus assured Alexander that the city would be his. And lest the irreverent reader smile at the suggestion of a pun in a dream, his attention is directed to Freud and modern oneiromanticists who contend that the dream self is inveterately addicted to punning and to *double entendre*.

Plutarch thus describes the locating of the city of Alexandria: "designed to build a large and populous city, giving it his own name . . . he (Alexander) had measured and staked out the ground with the advice of the best architects. He chanced in his sleep to see a wonderful vision of a grey-headed man of extraordinary aspect who pronounced these verses:

'An island lies where loud billows roar,
Pharos they call it on the Egyptian shore.'

Alexander upon this immediately arose and went to Pharos. He said Homer, beside his other excellencies, was a very good architect and ordered the plan of a city to be drawn up to the place."

Josephus too gives an instance of the conqueror's dreamings after he had taken Gaza. Hearing that Alexander was on his way to Jerusalem Jaddua the high priest was in an agony of fear and doubt as to how to meet the conqueror, when he was warned by God in a dream to gather courage, adorn the city and open the gates. Accordingly Jaddua went out with a procession of priests and the multitude. When Alexander saw the high priest wearing his miter and the golden plate whereon was engraved the Name, he approached by himself and adored that Name, having first saluted the priest. Parmenio asked the conqueror how this came to pass that he whom others adored should adore the high priest of the Jews. Alexander answered: "I did not adore him, but that God who hath honored him with this very high priesthood, for I saw this very person in a dream, in this very habit when I was at Dios in Macedonia, who, when I was considering within myself how I might obtain dominion over Asia, exhorted me to make no delay . . . for he would conduct my army and give me dominion over the Persians, whence it is that having seen no other in that habit and now seeing this person in it, and remembering that vision and the exhortation I had in my dream, I believe that this army I bring under divine conduct and shall therefore conquer Darius and destroy the power of the Persians and that all things will succeed according to the power that is in my own mind."

Numa Pompilius was taught in dreams by the nymph Egeria.

Julius Cæsar was not only heralded into the world by

dreams and portents of the sky, but his death was forecast by various warnings, dreams and omens.

The dream of Cæsar's wife, Calpurnia, has been immortalized by Shakespeare; the historical accounts, however, differ. Some say that Calpurnia in her dream found herself weeping over Cæsar's dead body. Others say that she dreamed that a pinnacle which, as Livy relates, the senate had ordered to be raised in front of Cæsar's house by way of ornament and grandeur, was tumbling down.

In any case her woman's instinct divined the augury of misfortune and she begged her husband not to venture forth upon that especial day, but to adjourn the senate until a more auspicious time. Cæsar, who had never found Calpurnia foolish, was half inclined to humor her fears. Whereupon Decimus Brutus, who was in the conspiracy, although professing to be a friend of Cæsar's, ridiculed dreams and augurs; should any one be sent to tell the senate that they must adjourn until Calpurnia had better dreams, what would those sturdy Romans make answer? And having thus delivered himself of his opinion, Brutus took Cæsar by the hand and led him to his doom.

Cinna, a friend of Cæsar's, had an odd dream the night before the assassination. He dreamed that Cæsar invited him to supper and upon his refusal that Cæsar had taken him by the hand and had forced him to go. Upon hearing that Cæsar's body was burning in the market place he went thither, though his dream roused some apprehensions. The crowd, finding out his name and mistaking him for one of Cæsar's murderers bearing the same name, tore him limb from limb.

It is said that just before his breach with Cæsar Marc Antony dreamed that his own right hand was thunderstruck, a curiously ominous dream in view of Antony's subsequent downfall.

Another of Cæsar's treacherous friends was destined to an evil dream evilly fulfilled. Before the defeat of Pharsalia Pompey dreamed that as he went into a theater the people

received him with great applause and that he himself adorned the triumph of Venus, the victorious. And whether through a guilty conscience, or knowledge of dream lore and the "dream that goes by contraries" the dream we are told disheartened Pompey, for he feared that the splendid gifts to Venus might be made with the spoils furnished by himself to Cæsar, who derived descent from that goddess.

After the Battle of Pharsala, Pompey reaped the benefit of another's premonitory dream, that of Petticus, a Roman commander of a merchantman lying in the harbor. The night before the battle Petticus had dreamed of seeing Pompey, not as he knew him, but meager, forlorn and dejected, flying for his life. As he was sitting on deck relating his dream, a small hired boat approached the vessel and its passenger humbly begged to be taken aboard. Although Petticus had never seen Pompey save at a distance and gorgeous in his robes of state, his dream enabled him to recognize the great Roman despite his humble guise. Pompey was therefore received with every consideration.

The dreams of the Romans, as handed down by the historians, are curiously correct both in symbolism and in the structure that permits modern analysis to be carried out in every detail.

The vision of Brutus with its threat to "meet at Philippi," is an instance combining verified prophecy, dream phantasy and a distinct influence through the subconsciousness.

Something after the Brutus dream is one that appeared to Cassius of Parma, who had espoused the cause of Marc Antony and was therefore, after the Battle of Actium, forced to seek refuge at Athens. In his dream he saw a large, dark-skinned man, who stalked menacingly into the room. "I am your evil genius," he said in a tone that awakened the sleeper and left so vivid an impression that Cassius rose and calling the slaves, made them search the house. Finding that no stranger had entered, he settled himself to sleep. Again the vision appeared,

whereupon Cassius arose a second time and sat up for the rest of the night.

At dawn he was assassinated by the order of the Emperor Augustus.

Augustus himself, according to Suetonius, was a slave to dreams.

At Philippi he had determined not to leave his tent, but his physician had a dream forewarning him to have the Emperor removed from his couch and Augustus accordingly had himself carried forth. It was well that he did, for during the battle the tent was destroyed and a spear pierced the royal bed.

Tiberius was warned of his impending doom in a dream. In honor of his own birthday he had brought from Syracuse a wonderful work of art, a full-sized statue of the Timenian Apollo. This he intended to place in the temple library. In a dream, however, Apollo himself appeared and assured Tiberius that his statue could not be erected by him. "Nor was it," adds Suetonius.

Caligula dreamed that he stood in heaven near the throne of Jupiter and that the god gave him a push with the great toe of his right foot and sent him headlong back to earth. An ominous vision, indeed, and one that found fulfillment the very next day when Caligula was assassinated.

Nero's latter days were darkened by swarms of threatening dreams, especially after the murder of his mother. Not long before his suicide he dreamed of steering a ship whose rudder was forced from his hand. Another dream showed his body swarming with winged ants. One night he fancied himself surrounded by the national images that Pompey had set up, these stood in his pathway and forbade his further progress.

Vespasian, who succeeded Nero's successor Galba, once dreamed of a balance in the middle of the palatine house. In one scale stood Claudius and Nero, in the other himself and his sons. The balance was perfect. The symbolism of this prophetic dream was verified, for the reigns of the two factions were of precisely the same duration.

When Vespasian was in the Island of Achaia with Nero, who secretly feared and disliked his general, yet was unable to dispense with his services, he had another dream, the symbolism of which and its subsequent verification have caused it to become a classic. In his dream Vespasian met a stranger who informed him that his good fortune and that of his family would begin as soon as Nero lost a tooth. The very next day a surgeon coming into the hall showed him a tooth that he had just extracted from the Emperor.

Domitian, the son of Vespasian, was also subject to premonitory dreams in which he implicitly believed. Among the portents of his impending fate was his dream that Minerva was withdrawing from him her sanctuary, declaring that Jupiter had disarmed her and she could therefore protect him no longer. Peculiar significance was attached to this dream through the superstitious excess with which Domitian worshiped Minerva.

Suetonius also states that Domitian dreamed of a golden hump growing out of the back of his neck. This he considered an augury of happy times for the empire after him, and through the moderation of his successors, says Suetonius, the augury was fulfilled.

Julian the Apostate was warned of his approaching end, not only through his own visions, but through those of friends and foes.

When one of the former was hastening to join the Emperor's army in Persia, chance compelled him to pass the night in a church. As he lay asleep he had a vision of the apostles and the prophets who had assembled to complain of the injuries that Julian had inflicted upon Christianity. Finally two individuals arose from the assemblage and bidding the others be of good cheer, set forth as though to wreak vengeance upon Julian.

So serious did these portents appear to the dreamer that he did not resume his journey, but on awaking, lay down to sleep again in the hope of continuing his dream. Again he saw

the assemblage, and the messengers returning announcing the Emperor's death.

Didymus, the philosopher of Alexandria, was vouched a prophetic dream on the day of Julian's death. Wearied by fasting and prayer for his fellow Christians suffering under the Apostate's persecutions, Didymus had fallen asleep. In his dream he saw white horses flying through the air, while a voice cried: "Go and tell Didymus that Julian has just been slain and let him arise and eat and communicate this intelligence to Athanasius the bishop."

The Apostate's own reason must have clouded before the ominous portents of the night before his death. The genius of the Empire clad in mourning appeared and fled from his approach, and by this he knew that she was ready to abandon him. In the next day's battle Julian fell with the cry upon his lips: "Thou hast won, O Galilean!"

Charlemagne had his dreams and followed them, we are told, and Alfred the Great of England lives to this day in the hearts of the simple folk through the legends and dreams that history has forgotten or meticulously ignored. Coincidentally with Arthur Pendragon, King of Britain, and with the dreams of the Grail and of the Holy Rood that were one day to burgeon into dreams of the Crusades, the deserts of Arabia were nourishing a dreamer whose visions were to incarnate as the cause of the Holy Wars. Mahomet, born in 571 A.D., was a veritable prince of illusion and of dreams. His dreams began in early youth, when each year during the month of Ramadan, he withdrew from the arms of his elderly wife Kadijah and retired to the cave of Hera. Here the angel Gabriel appeared to his dream and pointed to the path that was to lead down the gory centuries. At another time a mysterious animal, the borak, conveyed him from the temple of Mecca to that of Jerusalem. With his companion, Gabriel, he successively ascended the seven heavens, and received and returned the salutations of the patriarchs, the prophets and angels in their successive mansions. Beyond the seventh heaven Ma-

homet alone was permitted to proceed. He passed the veil of unity and passed within a bowshot of the throne and felt a cold that pierced him to the heart, when his shoulder was touched by the hand of God. After this familiar though important incident he again descended to Jerusalem, remounted the borak, and returned to Mecca. The dream faculty of annihilating time and space is herein exemplified, for the entire journey of many thousands of miles was performed in the tenth part of a night.

For several centuries after Mahomet the wish to redeem the Holy Sepulcher did not crystallize in the hearts of the many, but hovered in the soul dreamings of the few. Inspired by a dream, the Empress Helena, mother of Constantine and widow of Constantius Chlorus, made the arduous journey to the city that had witnessed the birth of the Redeemer of Mankind, and founded the Church of the Nativity at Bethlehem. The Empress was then in her eightieth year. Constantine, her son, likewise built a church on the site of the Holy Sepulchre and following his mother's dream made explorations which resulted in the discovery of the true cross. The Emperor's conversion to Christianity dates from his wonderful dream of a flaming cross in the eastern sky.

Again, in the eleventh century, when the glory of Jerusalem seemed forever departed, when the site of the temple was occupied by Omar's mosque, when the Christians were beaten with rods and driven through the streets like oxen, there rose a dreamer, one Peter, known as the "Little Hermit," whose dream was to alter the story of the world. Plain, poor and unattractive, his vision of visiting the Holy Sepulchre seemed absurd, for the distance was vast, the journey costly and the perils many for the frail monk whose small size had earned the sobriquet of "Little Peter." Finally, urged on by his dream, he set forth on the pilgrimage from Amiens to Jerusalem, without defense and with no guide save the sign of the cross.

Finally he reached Jerusalem, where he took up his resi-

dence at the abode of a Latin Christian. On the day that he ascended Mount Calvary and knelt to pray a voice cried in his ear: "Peter, arise and proclaim the tribulation of my people. For it is time that my servants should be aided and that the holy places should be freed." Whereupon Peter repaired to the house of the Patriarch Simeon and disclosed his vision and his plan. He made his way back to Rome and craved an audience with Pope Urban II, who treated him as a prophet and commissioned him to rouse the warriors of Europe. Peter, setting forth upon his mule, undertook the task undaunted. Urban himself, accompanied by his train of prelates, traveled through France preaching the holy war in which other dreamers were to find inspiration. Godfrey of Bouillon, Raymond of Toulouse, Robert Curthose, son of William the Conqueror, and Edgar Atheling, heir of the Saxon Kings, were to be filled with the light of this high and holy vision, and besides this noble and goodly company there were the serfs whose dream of freedom was materialized into a promise, should they join the mighty cause. Thus eighty thousand visionaries of different races gathered under the banner of the simple hermit and set forth on the eighth of March, 1096, to verify a dream.

Their imaginations were doubtless aflame with dreams, not always mystic or religious, for there were many stories of the Holy Land, of its graceful palms, fig trees and pomegranates, of its golden citrons, caravans, Saracenic castles and veiled, oriental women. There was Sharon, famed for its roses without thorns, and Lebanon for its palms, vines and cedars, then there was Carmel, with its solitary convent and its thyme-covered summit haunted by the boar and the eagle, all of which gave a setting to the dreams.

The monk Godeschal, who followed after Peter the Hermit, was likewise a dreamer, and under his spell twenty thousand peasants left their villages in Germany for the Holy Land.

With dreams as their conception, it is natural that the Crusades should have begotten dreams.

Louis IX, the Saint-King of France, was a dreamer whose

vision accorded him the privilege of delivering the holy places from desecration, and while he followed his dream his saintly wife followed him in her own dreams, for she might not attend him in person, lest she endanger both her own life and that of her unborn child. Once she witnessed a fearful scene in which her husband's followers were butchered by Saracens, and another dream warned her of the capture of her husband. King John was born on the third day of these dreams.

Louis the Young, whose dreams were haunted because of the church that he burned at the siege of Vitry, when thirteen hundred persons who had sought sanctuary were killed, was persuaded to join the crusades by St. Bernard of Clairvaux. Queen Eleanor accompanied her husband in his quest of peace.

Martin Luther rancorously denounces dreams, while admitting to having them himself. "Many frantic spirits boasting of their dreams sought to seduce him . . . This made me earnestly pray to God that He should give me true understanding of His holy word that I might never be drawn away by such deviations as dreams."

That, despite his petition, he not only dreamed himself, but that he was the source of dreaming in others, is demonstrated by the following dream of Frederick, Elector of Saxony.

"The Elector Frederick of Saxony (say the chronicles of his time) was at his Castle of Schweinitz, six leagues from Wittenburg. On the morning of the 31st of October, being in company with his brother, Duke John . . . the Elector said to the Duke: . . . 'Having gone to bed last night, fatigued and out of spirits, I fell asleep shortly after my prayer and slept about two hours . . . and dreamed that Almighty God sent me a monk who was a true son of the Apostle Paul. All the saints accompanied him, by the order of God, in order to bear testimony before me, and to declare that he did not come to contrive any plot, but that all he did was according to the grace of God. They asked me to have the goodness graciously to permit him to write something on the door of the church of the castle of Wittenburg. This I granted through my Chancellor. Thereupon the monk went to the church and

began to write in such large characters that I could read the writing at Schweinitz. The pen which he used was so large that its end reached as far as Rome, where it pierced the ears of a lion that was couching there, and caused the triple crown upon the head of the Pope to shake. All the cardinals, running hastily up, tried to prevent it from falling. You and I, brother, wished to assist and I held out my arm—but at this moment I awoke with my arm in the air, quite amazed and very much enraged at the monk for not managing his pen better. I recollected myself a little. It was only a dream.

"I was still half asleep, and once more closed my eyes. The dream returned. The lion, still annoyed by the pen, began to roar with all his might so that the whole city of Rome and all the states of the Roman Empire began to see what the matter was. The Pope requested them to oppose this monk and applied particularly to me, on account of his being in my country. I again woke, repeated the Lord's Prayer, entreated God to reserve his Holiness and once more fell asleep.

"Then I dreamed that all the Princes of the empire, and we among them, hastened to Rome, and strove, one after another, to break the pen; but the more we tried the stiffer it became, sounding as if it had been made of iron. We at length desisted. I then asked the monk (for I was sometimes at Rome and sometimes at Wittenburg) where he got his pen and why it was so strong. 'The pen,' replied he, 'belonged to an old goose of Bohemia one hundred years old. I got it from my old schoolmasters. As to the strength, it is owing to the impossibility of depriving it of its pith or its marrow, and I am quite astonished at it myself.' Suddenly I heard a loud noise; a large number of other pens had sprung out of the long pen of the monk. . . . I awoke a third time; it was daylight."

The tragic death of William Rufus of England was foretold in divers dreams. Anselm, the exiled Archbishop of Canterbury, saw the occurrence in a vision, and also "A lay-brother belonging to the Abbey of St. Peter at Gloucester was likewise visited by a prophetic dream. Besides there was Fulchered, a zealot monk and an eloquent expositor of the Holy Scriptures, about this time in the Kalends of August spoke prophetically about the matter."

Each of these dreamers beheld William Rufus mortally

wounded by an arrow; the most frightful of the premonitory visions, however, was that of a foreign monk, a relative of Robert Fitzhamon. ". . . He saw William Rufus come into a church, with his usual menacing and insolent gestures, looking contemptuously on the standers-by, and gnaw the legs and arms of Jesus Christ on the crucifix. The image bore this for some time, but at length struck the king with its foot in such a manner that he fell backwards. Then such volumes of flame burst from his mouth that the smoke blackened the sky." Robert Fitzhamon thought it right to tell this dream to the king, who heard it with shouts of laughter. 'He is a monk,' he exclaimed, 'and dreams for money, give him a hundred pence!' Still he hesitated a long time before going hunting and did not go till after dinner, having taken a more than usual quantity of wine."—*William of Malmesbury.*

Eusebius in his "Ecclesiastical History" gives a circumstantial account of the king's death and the attending portents.

"On being informed of them (the dreams) the venerable Abbot Serlo wrote letters which he dispatched in a friendly spirit from Gloucester, informing the king very distinctly of all that the monk had seen in his vision. . . . Being in great spirits the king was joking with his attendants while his boots were being laced, when an armorer came and presented to him six arrows. The king immediately took them with great satisfaction, praising the work; and, unconscious of what was to happen kept four of them himself, and held out the other two to Walter Tirel. 'It is but right,' he said, 'that the sharpest arrows should be given to him who knows best to inflict mortal wounds with them.' . . . The king's words on receiving Abbot Serlo's letter concluded with: 'Does he think I follow the example of the English, who will defer their journey or their business on account of the dreams of a parcel of wheezing old women?' "

King Henry the First was himself tormented with strange dreams. In one he saw a multitude of plowmen with their tools, followed by soldiers with their weapons and after

these came bishops with their crozier staves; all seemed ready to fall upon the king, so much so that he sprang from his bed and called his servants around to defend him. This dream, we are told, had a magical effect upon the brother of Rufus. In the words of the chronicler: "Thus we may see that the two sons of the Conqueror had each been warned by dreams: the one disregarded the warning, and met his death; the other (as the learned do gather) improved the occasion and reformed his life."—*Chronicles of England, Ireland and Scotland.*

Catherine de Medici's fame as a dreamer was shared by other members of her family. Her son, Henry the Third, dreamed that he had lost the crown jewels and all the royal paraphernalia or that they were trampled underfoot and crushed by the feet of religious men and of the people. This dream was interpreted as auguring personal danger and Henry himself accepted it seriously and endeavored to avoid every risk. Nevertheless, he was murdered three days after his prophetic vision. Henry the Fourth had numerous ominous dreams before his assassination, and the stormy path of his consort, Maria de Medici, was portrayed to her in dreams. She has written: "For myself I declare that every signal accident of my life, happy or not, has been presaged me by a dream or otherwise."

In her celebrated dream not long after her marriage she saw the brilliant gems of her crown change into pearls, the recognized symbols of mourning. This was just prior to the king's assassination.

Besides Queen Catherine's dream before the Battle of Jarnac, already mentioned, she was visited by a portentous vision in connection with the death of her husband, Henry the Second, of France. The day before the king was killed she saw him walking with bowed head and faltering steps through the streets of Paris, while the multitude followed mourning for him. It is said that she begged him on bended knees not to join the tourney that next day, but he insisted upon entering

the lists against the Count of Montgomery. The king was but slightly wounded, yet he died two weeks later. Her own death the great Queen distinctly beheld in a dream two weeks before its actual occurrence.

A dream that conferred benefit upon the world was that of Dante's son Jacopo. Boccaccio, whose life of Dante is something on the order of Boswell's life of Johnson, gives the dream at length. The thirteen cantos of the Paradiso could not be found after Dante's death until the poet himself appeared to Jacopo in a dream and led him to a secret hiding place in which the manuscripts had been concealed.

Among the most widely known, and most thoroughly authenticated dreams of comparatively modern date, is that of Thomas, Lord Lyttleton.

An account of it is given by his uncle. The dream ran as follows: Lord Lyttleton found himself in a room into which a bird flew and suddenly became transformed into a woman dressed in white. She bade Lord Lyttleton prepare to die and he answered "I hope not soon—not in two months." She answered, "In three days."

The verification of this dream prophecy caused great comment in London at the time of its occurrence, and various opinions were advanced and the controversy became world-wide. The consensus of opinion, however, concedes the dream and its verification.

The dream of a certain Mr. Cunningham in connection with the death of Major André is an interesting case of prophecy. Just before the gallant young officer set out for America, two gentlemen invited a Miss Seward, a mutual friend, to bring Major André to tea. While the hosts awaited the arrival of their guests, one of them, Mr. Cunningham, mentioned to the other, Mr. Newton, that on the previous night he had dreamed such an extraordinary dream that he could not get it out of his mind. He had been in a strange forest, through which a horseman was tearing at mad speed. As he reached the spot where the dreamer stood, three men rushed out of

the thicket and seizing his bridle hurried him away, after closely searching his person. Sympathy for the stranger's predicament roused the dreamer, but after a little he slept again. This time his dream showed him a great crowd surrounding a gallows and the man whom he had seen captured in the wood was hanging. When Miss Seward arrived with Major André, Cunningham was appalled to recognize the man whom he had seen in his dream. It is needless to recall the fulfillment of this dream and the fate of gallant Major André to those familiar with the history of the American Revolution.

President Abraham Lincoln was a dreamer of dreams; not only did he frequently see his son who died during Lincoln's occupancy of the White House, but he had a peculiarly significant recurring dream in which he placed implicit confidence. He himself was heard to say that it invariably marked the mileposts in his career. It came to him the night before his assassination, leaving him expectant and wondering. He would find himself aboard a strange vessel, sailing over a smooth yet sullen sea, towards a sad-hued, silent, misty shore. On and on the boat would drift, yet the dream invariably waked before reaching the dim, dull land.

The sequel to this dream corresponds to the gypsy interpretation of the symbol of turgid, grim waters.

Maeterlinck cites the instance of the Countess Toutschkoff who, three months before the French invasion of Russia, dreamed that she saw her husband fall at Borodino, a town of which she had at that time never heard and one of such trifling importance that she was unable to find it upon the map.

Lord Roberts was wont to relate a story of his father, General Roberts, when he was in command of the Peshawar. On one occasion the General insisted upon countermanding a dance because he had twice had a dream that had always portended the death of a near relative. The next day word was brought from Lahore of the death of Lord Roberts' sister and General Roberts' daughter.

Zoe Anderson Norris, story-writer and editor of the *East Side,* a magazine once published in New York, furnishes food for thought in the fulfillment of the dream given herewith. The story of the dream experience written by herself appeared in the *East Side.*

"Now I will tell you my dream.

"I sat alone one night not long after I had published the audacious statement about the dead never coming back. I was very lonely in the big chair under the lamp, pondering over the problem of life and wondering, as I often do, what was the use of it all anyhow, and then I went to bed and slept.

"Along toward dawn I had a dream.

"Again I sat alone, wondering, wondering. And then I thought there came swiftly down a long and dusky hall a little woman, a tiny little woman all in black.

"As she came down the hall, the doors swung open and shut for her in a mysterious way, as if blown by winds.

"Finally she reached my bed and stood there.

"It was my mother, such a tiny little thing to have borne thirteen children.

"She was hardly higher than the posts of my low bed as she stood before me.

"In my dream I put my arms and clasped them about her. I felt the soft slazy silk of her black dress.

" 'Am I next?' I asked, and she said 'Yes.'

"I screamed and she put up her small hand said 'Shhh! Shhh!'

"My scream wakened me."

"How glad I was that it was light, for though I had put my arms around my little mother, I was afraid of her.

"Her presence was so strongly with me that I think it stood there beside my bed, though I couldn't see it because of the light.

"At any rate, the first thought that came to me as I lay there in the dawn was that I didn't care."

Two weeks later the dreamer died of an affection of the heart.

A touching case of premonition in a dream is brought out in the letters of Raymond Lodge, the gallant young son of Sir Oliver Lodge, who gave his brilliant life to his country, and to whom the father has dedicated the extraordinary book entitled "Raymond, or Life and Death."

On May 7, 1915, Sir Oliver writes to a friend: "I do not reckon that I often have conscious intuitions; and when I have had vivid dreams they have not meant anything. . . . I happen, however, to have had an intuition this morning before I was more than half awake, namely, that an attack was going on at the present moment and that my son was in it, and that 'they' were taking care of him."

"I was awfully impressed by father's dream," writes the lad on May 11. . . . Well I don't know about the 'thick of the fighting,' but I have been through what I can only describe as a hell of shrapnel. My diary tells me it was on the 7th at about 10:15 A. M."

Several curious and authentic instances of dream forecast are mentioned in the *Journal of the Society for Psychical Research,* October, 1914. Professor G. Huhn of the University of Ghent is quoted as naming five instances, all occurring within five years and apparently within the same district in Belgium, in which young men had dreamed of the actual number which they would draw for conscription, and had announced the number beforehand to the presiding officer.

That "coming events" of national and even of international importance may and frequently do "cast their shadows before" is a fact signalized by the dream-stuff that world happenings invariably furnish certain individuals. The Boer War was productive of various visions and prophecies before its actual occurrence, and dreams were sent to friends and relatives of the soldiers destined to fall in action. The contemporary magazines of that period abound in well authenticated instances.

Likewise there were dreams innumerable immediately preceding the San Francisco earthquake, visions of varying importance and authenticity, yet withal so numerous that they stamp the consensus of thought at the time.

In the case of the Messina catastrophe, disaster seemed to brood over the psychic thought of the dreaming Italians and to infect all conditions and ages. We have the instance of the little child whose dream caused her to tell her mother on the eve of the earthquake, that she was putting her in her grave clothes. Again there was the aristocratic Roman lady, whose dream caused her to summon her physician, Dr. Santi, and to beg him to tell the king of Italy that he must order the town of Messina evacuated as she had seen it destroyed in her dream. Dr. Santi listened patiently and to soothe his neurotic patient promised to write to the king. And relegating the promise to the professional limbo of the whims of neurotic patients, he ignored it and went his way. On the 28th of the month, however, Messina was destroyed.

A Sicilian Countess was warned by her grandfather, who appeared in a dream, not to permit her husband and son to go to their palace on that fateful night. This dream warning saved their lives, for the palace was demolished, and they would certainly have been killed.

Many Neapolitans insist that they invariably dream before an eruption of Vesuvius; nor is the superstition, or belief, call it what one will, confined to the ignorant peasantry. One lady of title asserts that before an outbreak she invariably has a dream of ships on the bay of Naples, scudding ahead of a violent wind with a black storm cloud above. The severity of the eruption is indicated by the number of the vessels in the bay.

Flocks of prophetic dreams hovered about the loss of the *Titanic*. Visions of shipwreck or a multitude of drowning, helpless human souls filled the psychological publications long before, concurrent with and immediately after the tragedy. A

single instance, that of the Hon. J. Cannon Middleton, is one of many thoroughly attested examples.

On the 23rd of March the Hon. J. Cannon Middleton booked his passage on the fated vessel, which was to sail on April 10. One night in a dream he saw the *Titanic,* her keel upward, her passengers and crew in the water. On the following night the dream was repeated. Although very uneasy, he reasoned with himself against superstition and took no action in regard to canceling his passage. He was greatly relieved on April 4 to receive a cable suggesting that for business reasons he postpone his journey. He told his dream to his wife and to three friends, who can testify as to its actuality.

Prophetic dreams of to-day's world war are crowding into contemporary publications. As a cataclysm predicted for centuries, the manifold forecasts concerning it are too numerous to mention. The vision of the Prophet Daniel is perhaps the safest choice in that it has stood the test of time. The fact that this identical vision has been fitted to various other wars does not in the least detract from its application to the present instance. It is the most colossal prediction, by the most colossal prophet that the world has ever known—and it applies to the most colossal tragedy.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and visions of his head upon his bed then he wrote the dream and told the sum of the matters.

"Daniel spake and said I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea.

And four great beasts came up from the sea diverse from one another.

The first was like a lion and had eagle's winds: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man; and a man's heart was given to it.

And behold another beast, a second like to a bear, and it raised up itself on one side, and it had three ribs in the mouth

of it, between the teeth of it and they said thus unto it: Arise, devour much flesh.

After this I beheld and lo, another like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

I considered the horns and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn there were eyes of man, and a mouth speaking great things.

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame and his wheels as burning fire.

A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened.

I beheld then because of the voice of the great words which the horn spake I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.

As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time.

I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

And there was given him dominion and glory, and a kingdom that all people, nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

I, Daniel, was grieved in my spirit in the midst of my body, and the visions of my head troubled me.

I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

These great beasts which are four, are four kings which shall arise out of the earth.

But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever.

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces and stamped the residue with his feet.

And of the ten horns that were in his head, and of the other which came up and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

I beheld, and the same horn made war with the saints and prevailed against them.

Until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth and shall tread it down, and break it in pieces.

And the ten horns of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first and he shall subdue three kings.

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given unto his hand until a time and times and the dividing of time.

But the judgment shall sit and they shall take away his dominion, to consume and to destroy it unto the end.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Hitherto is the end of the matter. As for me, Daniel, my cogitation much troubled me, and my countenance changed in me; but I kept the matter in my heart.—*The Book of Daniel, Chapter vii.*

This prophetic dream, though written and dreamed before the Christian era, is weird in its application to present day conditions. France, Russia, England, Germany—France with the heart of a man, the Russian bear devouring much flesh, England with its four wings and four heads (Scotland, Ireland, England and Wales) and to whom dominion was accorded, and the fourth beast Germany with its nails of brass and teeth of iron. As for the man who "speaks great words against the Most High, and shall wear out the saints of the Most High" and who presumes to think "to change times and laws," there could be but one in all the centuries that are past and in those to come.

Apart from the somewhat intangible function of prophesying the future, dreams have in several instances been turned to more practical purposes. In Scotland and in France, for instance, they have been used to strengthen the arm of the law.

Mr. John Hill Burton in his book entitled "Narratives from Criminal Trials in Scotland," mentions an instance in which a prophetic dream assisted the ends of justice.

In the year 1831 a young Highlander was tried and executed for the murder of a peddler "in the wilds of Assynt in Rossshire. A certain Kenneth Fraser, the village tailor, pointed out the place where the plunder was hidden, and stoutly maintained that it had been revealed to him in a dream. The testimony is given thus: 'I was at home when I had the dream

in the month of February. It said to me in my sleep, by a voice like a man's, that the pack was lying in such a place. I got a sight of the place, just as if I had been awake. I never saw the place before. The voice said in Gaelic—'The pack of the merchant is lying in a cairn of stones in a hole near the house.' The voice did not name the McLeods, but he got sight of the ground, fronting the south with the sun shining on it, and a burn running beneath McLeod's house.' "—*Aberdeen Magazine, II, 94.*

Cuthbert Tunstall mentions the case of M. Bérard, now a member of the French Chamber of Deputies.

Bérard in those days was a magistrate. Upon one occasion chance led him to a lonely inn in a forest in the mountains of the Cevennes. In the night he dreamed that the wife of the inn-keeper seized his arms and held him while the man cut his throat with a kitchen knife. Then the murderers took the body and threw it into a pit half-filled with stable manure. Bérard awoke from the dream covered with sweat and shivering with terror. At daybreak he left the inn, but before leaving he took a good look at his hosts, silent black-browed mountaineers.

A year later this same Monsieur Bérard found himself sent as examining magistrate to the chief town in this same district. His first case was a mystery of long-standing; a notary had disappeared with a large trust fund. The Police classified it as a case of ordinary embezzlement, but at the time of M. Bérard's arrival an anonymous letter had stated that on the evening of his disappearance the notary had been seen entering the wayside inn. On summoning the inn-keeper and his wife to give evidence, Bérard recognized the murderers he had seen in his dream. Obstinately the man and his wife denied all knowledge of the notary, until finally, full of his dream, Berard said to them: "You are the assassins; I saw you commit that crime. You, the man, cut the notary's throat with a big kitchen knife, while you, the

woman, held his arms; then the two of you threw his body into the manure pit. It is there now."

The murderers confessed and Inspector Rossignol, who had been sent from Paris to find the supposed criminal, proceeded to search the pit; here he found the notary's body.

CHAPTER VIII

YOUR DREAM WILL FIND YOU OUT

"There is an universal law that limits the power of any creature in exact proportion to his advancement along the indefinite route of his limitations."—PAPUS.

Epictetus advised that dreams should not be related, for while the dreamer might enjoy the recital, the listener might be bored. Though time has not weakened the philosopher's advice it has reversed the reasons which led to it. For in the instance of the modern dream the latterday victims are not, as of yore, the listeners, who, like the hapless wedding guest, "may not chuse but hear," it is the dreamer himself who must cry for mercy as the secrets of his innermost soul are laid bare and bleeding upon the altar of psychological investigation.

The outcome of modern dissection is usually a glorification of the abnormal mentality, while normal minds and normal dreams are overlooked; a condition largely due to the natural reticence of the average person, who is instinctively silent upon topics previously held as sacred, or those intimately associated with the inner consciousness. Thus the average investigator of dream psychology has been compelled to use either his own dream experiences or those of his patients, a procedure that must inevitably render the dream analyses more or less abnormal in their nature. For the dream of a pathological subject must of necessity partake of the qualities and peculiarities of the dreamer, while the student's own dreams must inevitably partake of the individual characteristics of the dreamer, thus banishing the fundamental quali-

ties of the impersonal dream, viz., psychism and the free play of fancy.

The machinery of the dream, namely, the content, framework, etc., would bear analysis, but the subtle psychic value of the dream as a dream would be absent, or in the case of the dreamings of an invalid, would be distorted by neurosis, or whatever the ailment of the dreamer. The fact that most students of the dream are physicians, practitioners, or students of morbid psychology and of nervous diseases argues an ailment in the subject. The result has been terrifying, foolish, or even shameful dreams among the neurotics, accompanied by reticence amongst the true dreamers, the normally simple-hearted, the kindly and the children with their sunshiny fancies. In fact the abnormal and the pornographic have to such an extent become typified that many dream analysts advise their patients not to relate even the simplest dream in the presence of strangers lest their dream be misconstrued. This attitude does not encourage investigation of psychic and psychological phenomena, the significance of whose nomenclature, derived from the word psyche, or butterfly, is beyond the ken of the searcher with his net and chloroform and pins; and idealists, of whom there are fortunately a few left, hesitate to turn their fragile fancies over for dissection and soul-searing analysis under the same system that is applied to paranoiacs and erotics. A condition of timidity on one side and of merciless misunderstanding on the other has resulted in a quality of coarseness as applied to dream analysis. Undesirable standards and dubious symbols have been established in good faith by scientific dream interpreters, who seem in many cases to lack discrimination in judging the character of the dreamers. Under these conditions a dream conceived without guile and related in all innocence may become translated into a veritable Frankenstein of unsuspected and unknown desires. In short, the dreamers of the world have been robbed of their fancies, and dreams have become psychotherapeutic revelations of depravity. Childhood especially has suffered under

this new construction of the dream. Although Sir Francis Galton, the English anthropologist, maintains that children are frequently unable to distinguish between the real and the dream world, so vivid are the dreams of childhood, no allowance is permitted the little ones by the rigid morality of artificial interpretation.

Having thus crushed the beautiful, nautilus sails of childhood's dreams and tossed them as flotsam and jetsam on the shores of scientific fact, the Freudian analyst proceeds to decry their origin. Every dream has its source in a childish wish. Not the happy, innocent wishes heretofore attributed to childhood, but desires of a sexual nature, derived from a wish of early childhood, or even infancy. The dreamer of mature years is not responsible for his dreams, however unlawful their desire—these are solely attributable to his childhood. That the desire is both unlawful and hidden goes without saying, however guileless the dream may seem to normal observation. The stern morality of modern civilization, having inhibited unlawful desires and analyzed the human heart, can do nothing with the innate and hopeless wickedness of childhood. Thus the adult is exonerated of his dreams and the blame attached to primitive childhood desires that find their way to the surface of consciousness through the dream self.

The myths of our youth, cherished in the mirage hope of their "coming true," in the misty future, over the hazy hills of time, have also become tragically and ironically fixed as the "dreams of savage races," or classified as "the distorted residue of the wish phantasies of whole nations, the secularized dreams of young humanity." The immortal love of Orpheus and Eurydice and the glorious vision of Mary Magdalene at the tomb of Christ are placarded as "primitive symbolic tendencies to objectify the subjective."

Whether this primitive fault is exemplified in the modern fashion of measuring religious faith with the yardstick of materialism, or whether it is demonstrated solely in unconscious and depraved childhood, is a question that for some

reason does not seem to arise, although the meticulous measuring of the intangible by the tangible might be held an objectification of the subjective.

Again, the ultra-moderns find themselves face to face with older theories in the views of a certain school of theologians who held to the doctrine of infant damnation. Calvin himself would have paused over Freud's theory of innate infantile depravity.

Meanwhile the children continue to dream, apparently undisturbed by the responsibility of their visionings. And while analysts may seek for Satan in the childish hearts, the poet seeks and finds—God.

A number of psychologists, however, especially those of the American and English schools, ignore the phase of the Freudian theory attributing every dream to a childish origin; a few, who may have been biased by certain immortal words of the Nazarene concerning little children, turn from the destruction of their faith in childhood with absolute horror.

The theory of sex as the invariable originator of dreams is less revolting when taken alone than when combined with the desires of infancy or childhood. Sexual desire, normally recognized in its strength and glory as one of the primal forces, is not, however, the only desire in the human soul. Heroic deeds of self-sacrifice and of martyrdom have frequently been free from sex as a motive. Patriotism, pity for the weak and helpless, avarice, terror, the desire to commit murder, are all more or less primitive forces in man's being, especially the last-named—murder—of which Friederich, the criminologist, has said that probably every man might be caused to commit murder, if the provocation were sufficient, and that those who have never committed this crime owe it to circumstances rather than to superior powers of inhibition.

Infancy seems especially to revel in dreams of anger, but the sex element seems usually to be lacking, or if it is there it is unexpressed, a condition which the Freudian theory of the

lack of symbolism and disguise in the dreams of savages, animals and children, would render impossible.

Count Tolstoy's reminiscences by his son furnish an almost perfect example of a childish dream of anger without a suggestion of the sex element.

Count Tolstoy had been flogged by his tutor for some childish offense, and weeping and angry had retired to the attic, where he fell asleep.

In his dream he ran away, became a soldier and was promoted, first to corporal, then to lieutenant, and finally, attaining the dignity of colonel, he led a forlorn hope in a great battle and was crowned with victory, though wounded. As he stood bleeding the Czar himself approached, saluted him as the hero of the day and told him to name his request. The patriot replied that he asked no reward save that his tutor be decapitated at once!

Hunger and revenge being emotions equally as independent and aboriginal as anger, would tend, especially the former, to drive thoughts of sex into the background. In later life avarice and anger are more dynamic than sex emotions.

The expletives of the various races should index the unexpressed and primitive emotions, and singularly few of these hint at the sex element. Hell-fire, the curses of the Higher Powers, and cries implying emotion wrought to the degree of torture, contain no hint of sex whatever, and dating as many do to remotest antiquity, no innate delicacy, morality nor artificial restraint would inhibit the expression of the sex element.

Plato calls anger the base of the state; Ribot makes it the establisher of justice in the world. Competition and ambition, keynotes of modern life that sound back to primal forces, come as frequently from anger or from avarice as they arise from love. Anger is seldom cold-blooded and the scriptural injunction to "love one another" is directed as an antidote against anger rather than to establish or to countenance indiscriminate affection.

The wish, latent or otherwise, is conceded in many instances of dream interpretation, though not in all. The Freudian mechanism of dream interpretation is excellent in many respects; but the translation of every dream wish should be in accord with the personality of the dreamer, not with that of the interpreter of the said dream, especially if that interpreter be a theorist ferretting for his favorite symptoms of degeneracy, or of disease, all of which may be absolutely incompatible with the dreamer's desires, character, mode of life or consciousness. It frequently happens that the analytical dream enthusiast fastens his own favorite theories upon a hapless dreamer as permanently and as remorselessly as the Old Man of the Sea attached himself to Sinbad the Sailor.

The utter annihilation of space as well as time in the dream establishes a basis for the occult and theosophical teachings of the wandering of the soul while the body sleeps.

The same characteristics of the dream with regard to time and space are also employed to substantiate a diametrically opposite theory of the non-existence of the soul and of the utter triviality of dream phenomena, which apparently consist of a group of heterogeneous incidents thrown together in a form greatly resembling the delirium of fever patients. This confusion of ideas and distortion of proportion common to the dream state and to several physical conditions correlated with the psychic, does not shake the faith of believers in the powers of the soul as an entity. They advance the theory that the freeing of the soul from the trammels of the body in slumber obliterates the physical faculties, and that with the escape from material, the finite qualities of time, space, etc., are cast aside.

The sense of time seems to be the first of the mundane measurements to disappear. In sleep a moment may seem years, precisely as years may unroll their multitude of happenings in a moment. This same assimilation of time is notable in those who approach the brink of death; those who after drawing close to the great mystery have been permitted to

return have invariably recounted the same experience, the panoramic view of their whole lives unrolled in a few moments.

Memory, a quality less tangible than time or space, is a factor of the dream. As a fundamental of the dreaming state, it refutes the Freudian theory of the sex content of childish dreams, for memory can only be aroused by something that has already occurred within the experience. In the dream there is no forgetting. The memory of the slumber is far more profuse and accurate than that of the waking life. Lack of perspective from the waking viewpoint and a confusion of relative values are frequent causes of bewilderment to the waking self with its opposite tendency towards forgetting trifles, while important happenings loom large in the material mind. To childhood, and in the world of dreams, however, there are no trifles; all experiences are of equally vast meaning. The so-called spirits invoked at seances present this same curious inversion of ideas with regard to trifles. The triviality and apparent irrelevance of the spiritualistic communications are frequently used as an argument against the entire theory of spiritualism. The absence of the sense of proportion and of relative values, however, may be plausibly explained by the change that takes place in reverting from material to immaterial life, which is analogous to the weakening of the physical in the dream state and at the approach of death.

Whether the dream proves the soul or the soul the dream is a question of personal opinion.

Revelations that have been made through dreams have been conspicuously lacking in a sense of proportion, so much so that Freud has used this quality as a basis for his theory of the Latent Content, or hidden meaning, of the dream. The abnormal development of memory and the corresponding loss of ratiocination form the difficulty in determining the dream content. With the apparent obliteration of mundane qualities, however, new and transcendental faculties seem to develop in the dream state. In our present stage of humanity

we are unfamiliar with these faculties, which would suggest a touch with the Infinite Power that thus far has proven beyond the attainment of normal man. No satisfactory account has ever been given of these super-normal attributes, although both psychology and physiology have made the attempt.

Hypermnesia, Paramnesia and Xenoglossia are three faculties whose frequent occurrence makes them worthy of a scientific nomenclature. Although abnormal conditions in the waking state, and usually the product of diseased brain or nerves, they are essentially normal attributes of the dreamer.

Hypermnesia, or abnormal memory, has already been referred to as a condition attendant upon dreaming. Despite the obvious importance of a certain amount of memory in the attainment of knowledge, the overdevelopment of the faculty is not, in the waking state, a mark of intellectuality. On the contrary it tends to draw trifles to the surface of consciousness and to sacrifice the perspective of the waking world. In many instances of hypermnesia the patient is prone to dwell upon trifling facts or fancies of the past and to neglect the work of the present. Certain dreams are accounted for by this faculty in the sleeping state, which vanishes on awaking, leaving the dreamer with his resuscitated memories that he fails to recognize.

Paramnesia is an essentially beautiful quality, whether waking or dreaming, whether normal or abnormal. It has been coldly defined as "hallucinatory memory," but those who are blessed with its golden illusions could no more forego them than they could forego their dreams. Havelock Ellis finds that it seems to affect educated people and people of more than average intellect to a far greater degree than the ignorant and phlegmatic worker. He gives Dickens, Shelley and Bourget as instances, and the fancy has no difficulty in finding others.

Skepticism attributes paramnesia to the saints whose mystic experiences fill many pages of the world's wonder-book. St. Paul, St. Theresa and Catherine von Emmerich are set

apart and placarded as epileptics, but gentle St. Francis, Swedenborg and Jeanne D'Arc are mentioned as victims of paramnesia. It is a disease, however, of which little is definitely known; this is due to "the rarity of finding instances of paramnesia experiences by scientific observers alive to the importance of accurately recording all conditions." This assertion of a scientific observer is reminiscent of numerous other instances of psychic experiences and conditions that fly before the microscopic gaze of the incredulous. Yet whether paramnesia be a disease or a celestial attribute, suffering humanity still owes its debt to the faculty that gives color and light to its dreams.

Xenoglossia, or speaking and understanding a language not known to the normal self, is a phenomenon of dreams, delirium and of the mystical forms of paramnesia, otherwise known as spiritual relaxation. The case of the twelve apostles, ignorant men of the humbler class, who were yet empowered to understand and to be understood by men of all races, affords the most noteworthy instances of this attribute.

CHAPTER IX

POPPIES AND MANDRAGORA

"How sweet it were, hearing the downward stream,
With half-shut eyes ever to seem
Falling asleep in a half-dream!
To dream and dream, like yonder amber light,
Which will not leave the myrrh-bush on the height;
To hear each other's whisper'd speech;
Eating the Lotos day by day."

—TENNYSON, *The Lotos-Eaters.*

Since dreams would not always come themselves they could be made to come. The world learned this early, and when the forces of hypnotism, mesmerism and other mysterious faculties were in the hands of the priestly orders, who guarded their secrets so successfully that they frequently lost them beyond recovery, while the few that were rediscovered assumed the aspect of startling newness, the humbler folk whose limited knowledge and inclination have ever held them nearer the homelier and more comfortable element of earth, were studying simples and herbs, especially those that induce sleep and thus serve as a balm for hurt souls.

The hierophantic class, however, did not altogether disdain the use of drugs and narcotics, for while hypnotism and its kindred arts were more mysterious, they were likewise more uncertain, besides which the grottoes emanating natural gases were too few to fill the requirements of a rapidly populating world avid for foreknowledge. Thus when the deadly fumes of carbon monoxide and of carbon dioxide in which to steep the oracular consciousness and to thus open the path for subconsciousness and dreams, were lacking, other means were employed. Ancient lands were misty with smoke wreaths

from incense conducive to dreams and visions. Apollo's priestesses after eating the sacred Laurel inhaled its smoke before prophesying, and to-day in the Hindu Koosh Mountains the sibyls breathe deeply of the fumes of the sacred cedar, then drawing a cloth over their heads inhale the aromatic smoke until they fall senseless to the ground.

The burning of sacrificial incense is one of the favorite themes of Egyptian frescoes, the incense was evidently intended to inspire the priest as well as to influence the congregation.

The bacchantes ate ivy and their frenzy was attributed to the influence of the sacred plant.

Anise seed is said by Pliny not only to impart a youthful look to the features, but to have the power "if attached to the pillow so as to be smelt by a person when asleep of preventing all disagreeable dreams."

The seed of Pycnocomen, or Thick Hair, a plant generally, but not always identified with the Leonurus Marrubiastrum of Linnæus, taken in doses of one drachm of wine, is provocative of unquiet dreams.—*Pliny, Natural History,* XXVI, 237.

Opium is probably the oldest of the narcotics. Its history trails through unwritten epochs by way of India to China, and its legend during lost ages is confirmed by the poppy, the blossom from which the deadly narcotic is brewed and which is the universal symbol of sleep. It is also the flower of Demeter, tutelary goddess of the harvest.

The Digger tribe of Indians in California, whose nomad traditions have long since been seared out of existence by the white man's scorn, have held to the legend of the tiny crimson poppies that grow on the edge of the desert in the spring. They are called "sleep flowers" and the story goes that he who lies among them even for a little while will be visited forevermore by a spirit who will drag him each night to that same spot. The flame yellow California poppy, or eshscholtzia, bears no legend, whether by reason of the fact

that its long, slender capsule contains but little opium, or whether because no legend might survive the blight of the consonants in the hapless flower's cognomen, it is difficult to tell (the unfortunate poppy was called for a German botanist Eshscholtz, whose fame might otherwise have died a natural death).

To opium the world owes Kubla Khan and the gorgeous dream fugues of De Quincey, with their gradual closing in of horror.

"The sense of space," says De Quincey, "and in the end, the sense of time, were powerfully affected. Buildings, landscapes, etc., were exhibited in proportions so vast as the bodily eye is not fit to receive. Space swelled and was amplified to an extent of unutterable infinity. This, however, did not disturb me so much as the expansion of time. I sometimes lived for seventy or a hundred years in one night: nay, sometimes had feelings of a millennium passed in that time, or, however, of a duration far beyond the limits of any human experience."

These dreams, from being gorgeous phantasms of oriental imagery, gradually waxed heavy and oppressive, until at length they distorted to the menace of a nightmare, but in their consistency and continuity more horrifying than any nightmare, other than one drug-ridden, had ever dared to become.

The fancy of the opium dreamer usually riots in oriental imagery and scenes; these scenes may be waked by the dreamer's subconscious association with the history of the drug, or they may be roused by some intrinsic quality of the opium that thus affects the human brain.

Alcohol in various forms, whether as brandy, wine, etc., of the civilized races, or the crude, fermented liquors of barbarous and semi-barbarous people, when taken in sufficient quantity to carry the patient beyond the first exhilarating stage of intoxication, causes dreams.

The alcoholic vision is almost invariably unpleasant. Spiders, reptiles and various other insects are the usual subjects

of the dream, so usual in fact that they have been termed typical. These visions invariably begin with the dreamer's sensation of being bitten or stung; this effect is due to a tactile stimulus, for the skin itches from alcohol.

"At first the dream of the alcoholic appears as a passing trouble and ceases on awakening. It is only a nightmare. After a while the dream is prolonged beyond the awakening and exteriorizes itself in a sort of grandiloquized delirium. Finally, auto-intoxication reaches its maximum in that peculiar mental state described by an eminent French physician as MENTAL CONFUSION. The recollection of the dream may survive the memory of the dream itself for some time and so become a sort of acute delirium which Baillarger has given the name of fixed ideas."—*Bigelow, The Mystery of Sleep.*

"Lasegue remarks that in the delirium of alcohol, visual hallucinations predominate, that these are varied and incessant, constantly changing into new and fantastic shapes as the figures in a kaleidescope."—*Manaceine.*

Tissie and de Sanctis alike mention the voices that haunt the dreams and delirium of the alcoholic addict. These voices are peculiarly prone to accuse the husband or wife of the dreamer of infidelity. Flames and blood sometimes accompany the voices that accompany the alcoholic dream.

The specific property of alcoholic stimulants in disassociating the subconscious from the conscious faculties has led to the gross excesses attending the religious rites of archaic times. The worship of Bacchus and the Dionysaic mysteries consisted largely in the quaffing of wine or other fermented liquors.

Pulque, or mescal, the intoxicant of the Mexicans, bears an origin clouded by Toltec and Aztec legend; it rouses fiery dreams that consume the dreamer's very soul.

Prescott mentions soma, another Mexican drink, made from corn; the Incas indulged in it to excess, but it was forbidden to the common people by reason of its peculiar effect and its excessive strength. Alcoholic derivatives have in some

instances the effect of aphrodisiacs, and affect the dreams accordingly.

Clouds of fancy gather at the bare mention of the eastern magi with their fumes of narcotizing incense, as mysterious and unknown to us of this day as they were to the awe-stricken multitude in days of yore. Camphor is one of the few of these with which we are familiar. "Jahr's Manual" tells us that: "It conjures strange figures before the eyes which do not disappear on awaking." A fairly useful drug we may guess in the practice of ancient magic, especially if we combine it with a further description from Herrick's "Materia Medica," "Anxious, fearful dreams; suffocation, oppression." Who knows then what evil may have been wrought, what nightmares of terror inflicted by the magicians of all time, who were wont to mutter their incantations while clouds of camphor smoke created dreams autosuggestionized in the victim's brain. Images that would not vanish with the opening eyes, but that lingered on.

Among the East Indians tradition insists upon accompanying the gathering of camphor with certain rites. The gatherer of camphor must not search for it, instead he must lie down and dream where it is to be found. During his quest he must abandon the speech of daily life, and when the tree is cut he must wrap it in a cloth that the crystals from the heart of the tree may not escape.

The extract of Anhalonium Lewinii, or the mescal button, is one of the most peculiar and potent narcotics. Its effects are described at length by Dr. Weir Mitchell in an article in the *British Medical Journal,* December 5th, 1896.

"My eyes being closed, I began to see tiny points of light, like stars or fireflies, which came and went in a moment. The star points became many and then I began to observe something like fragments of stained glass windows. The glass was not very brilliant, but the setting, which was irregular in form, seemed to be made of incessantly flowing sparkles of pale silver, now going here, now there, to and fro, like, as I thought,

the inexplicable rush and stay and reflux of the circulation seen through a lens. These window patterns were like fragments coming into view and fading.

"The display which for an enchanted two hours followed was such as I find it hopeless to describe in language which shall convey to others the beauty and splendor of what I saw. . . ."

"Especially at the close of my experience, I must I think have been for a while in the peculiar interval between the waking state and that of sleep—the 'prædormitum'—the time when we are apt to dream half controlled stories; but as to this I am not sure. . . .

"My first vivid show of mescal color effects came quickly. I saw the stars, and then, of a sudden, here and there, delicate floating films of color—usually delightful neutral purples and pinks—now here, now there. Then an abrupt rush of countless points swept across the field of view, as if the unseen millions of the Milky Way were to flow a sparkling mirror before the eye. In a minute this was over and the field was dark. Then I began to see zigzag lines of very bright colors, like those seen in some megrims. I tried to fix the place and relation of these tints, but the changes were such as to baffle me. One was an arch of angled lines of red and green, but of what else I could not determine. It was in rapid, what I may call minute, motion.

"The tints of intense red and green altered and soon were seen no more. Here again was the wonderful loveliness of swelling clouds of more vivid colors, gone before I could name them, and, sometimes rising from the lower field, and very swiftly altering in color tones from pale purples and rose to grays, with now and then a bar of level green orange, intense as lightning and as momentary.

"When I opened my eyes, all was gone. Closing them I began after a long interval to see definite objects associated with colors. The stars sparkled and passed away. A white spear of gray stone grew up to huge height, and became a

tall, richly finished Gothic tower of very elaborate and definite design, with many rather worn statues standing in the doorways on stone brackets. As I gazed, every projecting angle cornice, and even the face of the stones at their joinings were by degrees covered or hung with clusters of what seemed to be huge precious stones, but uncut, some being more like masses of transparent fruit. These were green, purple, red, and orange; never clear yellow and never blue. All seemed to possess an interior light, and to give the faintest idea of the perfectly satisfying intensity and purity of their gorgeous color-fruits is quite beyond my power. All the colors I have ever beheld are dull as compared to these.

"As I looked, and it lasted long, the tower became a fine mouse hue, and everywhere the vast pendent masses of ruby reds, and orange began to drip a slow rain of colors. All this while nothing was at rest for a moment. The balls of color moved tremulously. The tints became dull and at once past belief vivid; the architectural lines were all active with shifting tints. The figures moving shook the long, living lines of living light, and then, in an instant, all was dark.

"After an endless display of less beautiful marvels, I saw that which deeply impressed me. An edge of a huge cliff seemed to project over a gulf of unseen depth. My viewless enchanter set on the brink of a huge bird-claw of stone. Above, from the stem or leg, hung a fragment of some stuff. This began to unroll and float out at a distance which seemed to me to represent Time as well as immensity of Space. Here were miles of rippled purples, half transparent and of ineffable beauty. Now and then soft golden clouds floated from these folds, or a great shimmer went over the whole of the rolling purples, and things, like green birds, fell from it, fluttering down into the gulf below. Next I saw clusters of stones hanging in masses from the claw-toes, as it seemed to me miles of them, down far below into the underworld of the black gulf.

"This was the most distinct of my visions. Incautiously I

opened my eyes and it was gone. A little later I saw interlaced and numberless hoops in the air all spinning swiftly and all loaded with threaded jewels or with masses of color in long ropes of clustered balls. I began to wonder why I saw no opals, and some minutes after, each of these circles, which looked like a boy's hoop, became huge opals; if I should say fluid opals it would best describe what was, however, like nothing earthly.

. . . . . .

"On the left wall was pinned by the tail a brown worm of perhaps a hundred feet long. It was slowly rotating like a catherine wheel, nor did it seem loathly. As it turned, long green and red tentacles fell this way and that. On a bench nearby two little dwarfs, made, it seemed, of leather, were blowing long glass pipes of green tint, which seemed to me to be alive, so intensely and vitally green were they. But it were vain to find in words what will describe these colors. Either they seemed strangely solid or to possess vitality. They still linger visibly in my memory and left the feeling that I had seen among them colors unknown to my experience.

"Their variety and strange juxtaposition were indeed fascinating for one to whom color is more than it is to most men; nor is it possible to describe the hundredth of what I saw. I was at last conscious of the fact that at that moment I was almost asleep and then wide awake. In one of these magic moments I saw my last vision and the strangest. I heard and then saw a beach, which I knew to be that of Newport. On this, with a great noise, which lasted but a moment, rolled in out of darkness, wave on wave. These as they came were liquid splendors, huge and threatening, of wonderfully pure green, or red or deep purple, only once deep orange, and with no trace of foam. These water hills of color broke on the beach with myriads of lights of the same tint as the wave. This lasted some time, and while it did so I got back to more distinct consciousness, and wished the beautiful terror of these huge mounds would continue.

"A knock at my door caused me to open my eyes, and I lost whatever of wonder might come after."

Hashish, or Indian Hemp (Cannabis Indica), is a narcotic to which time and knowledge have given a cloak of horror and mystery. The preparation is obtained from the dried flowers of the hemp and the word hashish is derived from the Arabic term signifying "dried herb." Its introduction into Europe was due to the Crusaders, who needed the dreamy lethargy that the drug produces at the first in order to soothe them into forgetting the turmoil in which they found their homes.

Numerous preparations of the drug are presented under the collective name of hashish, some of these are merely narcotics, others contain important admixtures, such as stramonium, camphor, nux vomica, cantharides, musk, alcohol, opium and tobacco; these of course produce various effects. Garas, ghanja and bhang are the natural products of Indian hemp, the last named product, bhang, being especially popular in India.

Less harmful to the functional organs than either opium or morphia, hashish is more insidious and the habit far more difficult to overcome. The first dreams are vague extravaganzas, fantastically colorful and pleasing to the senses; sounds lift the soul to ecstasy. The waking is comfortable, the enfeeblement of the mental and physical power is as stealthy as the padded step of the tiger in the jungle. The sapping of the will and of the brain goes on without recognition as the dreamer dreams. Prophecy comes afterwards, vaguely unpleasant forecasts, but they bring no discomfort to the sleeper who has grown impersonal, and whose body seems far away, the property of another. Brain and body finally become weakened to the point of discomfort; the physical makes a final effort to warn the enfeebled psyche, perils are hinted at in the dreams, discomforts, love adventures attended by dangers that leave the dreamer in a cold sweat on awakening, morbidly anxious to return to his world of nowhere. Night-

mare follows after a time, fury and somnambulistic frenzy that beggar waking imagination and send the hashish victim forth to murder and to rapine. It is said that the English word "assassin" is derived from the Arabic word "hashishin" or hemp-eater.

The Hop (Lupulus), which belongs to the same family as cannabis indica, has a contrary effect. Gentle slumber is induced from the hop pillow recommended so earnestly by old herbalists, with purely commonplace and soothing dreams from quiet surface of the conventional consciousness.

Hemlock, according to Herring's "Materia Medica," gives rise to hideous dreams fraught with superstitious horror and uneasiness, probably a subconscious warning to the sleeper of the physical danger wrought upon his body by the administration of this drug. It was a favorite remedy of the middle ages.

Countless and sundry traditions have gathered around the mandrake, mandragora or, as it is called in modern nomenclature, briony. Antiquity has conferred upon the simple plant a distinction that the somewhat inadequate physical facts fail to dim although they do not altogether justify. Pliny and other writers make frequent allusion to its potency as a soporific, and in the Book of Genesis (Chapter xxx) the story of Reuben and the mandrakes establishes the antiquity of the plant. "The mandrakes make smell and at our gates are all manner of pleasant fruits," sings King Solomon.

Brand quotes Cole's "Art of Simples," in referring to the use of the roots of mandrake, or briony, by the mediæval witches, while its virtues as a narcotic are voiced by Shakespeare when Iago says of Othello:

> " . . . Not poppy nor mandragora,
> Nor all the drowsy syrups of the world
> Shall ever medicine thee to that sweet sleep
> Which thou owd'st yesterday."

Modern medicine gives it the dignified appellation of Bryonia Alba, and accredits the drug with vexatious, vivid dreams and somnambulism. Sounds rather than colors are attendant upon the dreams of mandrake, or briony; now the chirping of locusts in the hedges, and again it is the roaring of a storm, the pealing of an organ or the swinging harmony of the spheres. The flowers sing, the earth speaks and the woes of humanity cry aloud. Besides these there are strange cravings, a longing for that which never existed even in the soul of a dreamer. So upon the whole, despite its marvels as a producer of sounds and despite its high reputation as a soporific with so mighty a sage as Shakespeare, it is perhaps best for moderns not to build their dreams with mandragora.

Hypericum, Dittany, Hyssop, the male fern, Belladonna, or Solanum, were alike remedies of the *moyen age*. That the potions derived from these herbs did not necessarily induce dreams of a soothing and comforting nature is obviously a fact. In truth one is inclined to wonder whether the sorcerer may not have used some of these remedies for the strengthening of curses rather than as unmitigated blessings. Wild fantastic visions induced by a surreptitiously administered dose of stramonium might readily have fulfilled a witch's imprecation in the mind of a dreamer.

Stramonium, Datura or thornapple was, we are told, a favorite drug with the Druids, and a description of the dreams induced by this remedy corroborates the fact that the Druids were banished for tampering with human life and for the misuse of the so-called black art. The dreams are characterized by visions of ghosts and of voices that seem to come from back of the ears, singing, siren voices that will not be denied. Strange animals seem to run at the dreamer, jumping sideways out of the ground. At times he finds himself growing tall, elongating to twice his own height, and then suddenly he is lying crosswise with half his body cut off. And during all these weird performances there are ghosts, ghosts, ghosts. The gift of strange, unheard-of tongues is also his, and he has

written an epic that only he and the ghosts can understand.

The outlaw of East India, the apache of Paris and the hoodlum of San Francisco have a common tie in the use of stramonium for their nefarious work of robbing the unwary; administered as a narcotic, in either food or beverages, it renders the victim drowsy and trustful, then stupidly somnolent. The gypsies also have a weakness for this plant and it is said that the fair dames of Portugal make use of its seeds as a remedy for otherwise unmanageable husbands, thus soothing them into complacent dreams.

Although the plant riots in the woodlots and other neglected corners of North America, it is known among the Indians as the "white man's plant"; tradition associates it with the settlement at Jamestown by giving it the appellation of Jamestown weed, a not altogether improbable connection in view of the regard in which the alkaloid from datura, or stramonium, was held by the physicians of the seventeenth century who favored its use more than the use of morphine, the alkaloid of opium.

Dittany and hyssop are Biblical remedies as well as remedies of the *moyen age;* ancient medicos, however, attribute to these romantic herbs properties that the modern pharmacopœia denies. Deep stupor follows in their wake, and Hahnemann mentions "slumber full of dreams"; the nature of those dreams, however, is left to the reader's imagination.

The fame of the plant known as Hypericum, or St. John's wort, has come winging down the ages as a preternatural benefit. It was said to avert evil eye, to reveal the presence of witches, and dipped in oil, to be a panacea for every wound. Even nowadays in rural districts the dew that falls on the plant on the twenty-fourth of June, St. John's day, is carefully collected as a remedy for eye troubles. Herring's "Materia Medica" describes the dreams produced by St. John's wort as "visions of spirits and specters with the sensation of being lifted high in the air"; increased intellectual power is furthermore attributed to the dreamer. From this basis of

scientific material it is simple to picture the possibilities of a dreamer who might find himself borne by spirits far into the ethereal blue, away from the dreaded evil eye and the machinations of witch and wizard.

Solanum, or belladonna, has held its fascinating, half repulsive mystery through Biblical lore and mediæval magic to the stern, straight-laced science of to-day. The Bible refers to it as the vine of Sodom, Deuteronomy xxii, 32, although its more recent name of solanum is derived from *solamen,* meaning solace or consolation, in that it induces sleep. Its modern portion is belladonna, or atropine. Tanner describes its visions as wild and fantastic, while Herring and Jahr ascribe to the dreams, "merry craziness, dreams of undressing and of walking through the streets undressed. Walks around the churchyard gathering herbs and in his dream converses with his late sister in the churchyard."

The male fern was also used in enchantments and in inducing visions and dreams, but modern medicine does not describe the dreams induced thereby.

Henbane has a mediæval lilt that wakes the thought of magic dead and gone. Its recent name, hyoscyamus, though more scientific is less appealing to the imagination. Double vision, presbyopia, lights flashing before the eyes, are symptoms ascribed to it by Tanner, who further recounts a quaint story of some monks who partook of the roots of henbane, under the impression that they were eating parsley. They rang the matins bell at midnight, and those who waked from their dreams sufficiently to attend, read what was never printed in any sacred book. The usual dreams of henbane are of persons far away and the delusion of the presence of the absent ones continues after the waking. Visions of persecution attend these dreams, imaginary wrongs and a burning desire to right their injuries by punishing those about them with an undercurrent of jealousy and licentiousness, render the victims of this drug dangerous.

Absinthe or wormwood was first brought to Europe from

Algiers by French soldiers. Oil of wormwood is one of the chief ingredients of absinthe. The plant wormwood (Artemisia absinthum) is mentioned in the Bible; its acridity has made it the symbol of bitterness. As drug, intoxicant or narcotic its use is very ancient; its effects upon the moral character are regarded as peculiarly deleterious, it rouses weird, unnatural dreams and hallucinations.

"Here, for instance was a field of scarlet poppies,—I walked knee-deep among them, inhaling the strong opium odor of their fragile leaves—they blazed vividly against the sky, and nodded drowsily to and fro in the wind. And between their brilliant clusters lay the dead!—bodies of men with ghastly wounds in their hearts, and fragments of swords and guns in their stiffening hands, while round and about them were strewn torn flags and broken spears. . . . The sound of a sweet song sung at midnight and lo, the moon is there, full, round, and warm! Grand gray towers and palaces rise above me on all sides,—and out on that glittering yellow water rests one solitary gondola, black as a floating hearse, yet holding light! She, that fair siren in white robes, with bosom bare to the amorous moon-rays,—she with her wicked, laughing eyes and jewel-wreathed tresses,—is she not beautiful, wanton enough for at least one hour's joy! Hark!—she sings . . . when all at once the moon vanishes,—a loud clap of thunder reverberates through earth and heaven,—the lightning glitters aloft and I am alone in darkness and storm. Alone, yet not alone, for there gliding before me in aerial phantom-shape is Pauline,—her thin garments wet,—her dark locks dank and dripping,—her blue eyes fixed and lusterless,—but yet she smiles! A strange, sad smile! she waves her hand and passes;—I strive to follow, but some imperative force holds me back;—I can only look after her and wonder why those drops of moisture cling so heavily to her gown and hair! She disappears!—good!—Now I am at peace again, I can watch to my heart's content those little leaping flames that

sparkle round me in lambent wreaths of exquisitely brilliant green,—I can *think!* . . ."—*Wormwood, Marie Corelli.*

Lobelia, established in modern pharmacopœia, likewise has a creditable share of antiquity, dating back to the days of the Crusades. It brings restless sleep and many dreams. There is a sensation of falling, and the limbs, suddenly leaden seem dragging the sleeper into fathomless abysses, in which there is no light nor hope of light. The limbs are amputated, or perhaps the sleeper dreams of a bullet passing through the head from one temple to the other.

The American Indians likewise understood the value of lobelia as a narcotic, hence its name, Indian tobacco, derived from the propensity of the braves to seek oblivion in the fumes of lobelia.

Laudanum and morphine, or morphia are alike derivatives of opium and the substance of these dreams is virtually the same, although they are probably more acute and clearly defined in the dreams resulting from morphine, as the latter drug is the most efficacious anodyne known to science, even as it is the most deleterious alike to the mental, moral and physical system of the patient. The flying, swimming and falling dreams are especially common to morphia addicts. Laudanum, the predecessor of morphine, was discovered by Paracelsus.

That the typical dreams induced by narcotics and anodynes are due to the physical effects of the drugs themselves is obvious to the modern dream analyst. Impeded heart action, the effect of certain stimuli upon the various nerve centers and organs, the retina, the lungs, the bladder, etc., all these are translated by the dream consciousness into terms of the individual temperament of the dreamer. They may, however, be forced to give a complete account of themselves as physical stimuli, hence their psychic value as dreams is of little or no importance.

CHAPTER X

DREAM ANALYSIS AND INTERPRETATION

"A skilful man reads dreams for his self-knowledge."
—EMERSON.

Recent students affirm the existence of certain rules and laws that govern dreams. By applying these rules the dreamer's mental processes may be followed through the mazes of the subconsciousness and the dream analyzed and explained. However new the methods, the result is merely the recovery of a long-lost art, for dream interpretation is nothing new. By the modern processes human motives, unrecognized thoughts and forbidden desires are unerringly ferreted out and, in the case of a neurotic patient, frequently cured, but here the work ends. The older methods dealt in divination, prophecy and occult matters, warnings and admonitions were administered and heeded by the recipients thereof. At first glance the difference seems as vast as the distance that sweeps between the generations of the dreamers, but in reality the variance is slight. For while the modern method merely claims to dissect character or tendencies, and the ancient oneirocritics attempt to forecast the future, the scientists are confronted with the fact that "character is destiny," and thus despite themselves the ultra-moderns become prophetic.

In all ages students have divided the dream into various classes according to their form and meaning. This differentiation agrees in essentials, for excepting the divinatory and prophetic dreams that abound in the sacred literature of every race and creed, the universal classification of the dream rests upon the same basic principles. The symbolic, significant,

and curative dreams of Egypt find a replica in the symbolic, symptomatic and therapeutic dreams of modern medicine. The classification of dream stimuli, or causes, in Dr. Freud's work, "The Interpretation of Dreams," written in 1900 agrees in the salient points with the "Philosophy" of Paracelsus, an equally significant work in its day and generation, 1650 A. D.

The Mediæval Philosopher has no hesitation in acknowledging the Greeks as his authority, while Freud, the modern scientist, actually over-reaches the older authorities by attributing vast importance to every dream, however trivial.

Comparison of Dream Stimuli according to the Classification of Freud and Paracelsus respectively:

Freud (1900)	Paracelsus (1493-1531)
1. External, objective stimulus	1. Arising from physical conditions
2. Internal, subjective stimulus	2-3. Dreams resulting from psychological conditions and astral influences
3. Internal, objective stimulus	
4. Purely psychical excitations	4. Those that are caused by spiritual agency

The more important visions Paracelsus attributes either to a natural cause or to a spiritual source, the latter being especially significant. Dreams arising from physical sources may originate from joy or sadness, from impurities of the blood or from internal or external stimuli, as when a gambler dreams of his cards, or when a victim of heart trouble dreams of toiling uphill. Supernatural or spiritual dreams can not be traced, as they arise from the spirit and they may be messages from God or warnings of danger. Only the wise pay attention to dreams, says Paracelsus, the foolish pass them by.

Modern students unhesitatingly accept the first three of the Freudian stimuli or dream sources: the fourth, however, at-

tributing a specific class of dream to purely psychical excitation, they challenge, contending that it opens the door for the debatable hypothesis of spiritism.

Freudians universally agree that the source of every dream is a wish.

Dr. Frink divides the wishes that may become dream sources as follows:

I. Wishes originating during the day and remaining unfulfilled by accident, either from being crowded out of the mind by other things which absorb the attention, or because they are impossible of gratification.

Petty problems and unpleasant situations of every day life are taken up in dreams and so adapted that the dreamer is relieved of unpleasant emotion. Things unattainable in waking life are thus attainable in sleep, and as the dreamer escapes the annoyance of unsatisfied desire his slumber remains practically undisturbed.

II. Wishes that occur during the day but that are repressed for moral, ethical or other reasons.

III. Wishes that were conscious in early childhood, but that were rejected in later life are frequently brought into dream-forming activity by some occurrence during the day.

Dream students generally attach great importance to the third class of dream inciters, although they do not regard them as the sole source of dreams, as do ultra-Freudians.

Biblical students classify the dream according to the manner in which the vision appeared to the dreamer. Their classification falls into four groups.

1. Purely symbolic dreams as instanced in Joseph's earlier visions, to which Jacob, his father, attached little importance.

2. Dreams characterized by divine manifestation sufficiently obvious to be recognized. Exemplified in the appearance of the angel to Joseph, "Behold the angel of the Lord appeared to Joseph in a dream, saying: Arise, take the young child and his mother and flee into Egypt," etc. Matthew ii, 13.

3. Purely prophetic dreams, without celestial or angelic in-

terposition. These usually require interpretation, as in Nebuchadnezzar's dreams, those of Pharaoh's butler and the baker.

4. Moral warnings, threats or promises, generally symbolic. Jacob's dream of the ladder stretching to heaven is of this group.

Laurentius, a Christian bishop and a contemporary of Paracelsus, classifies dreams clearly and distinctly.

1. Dreams of Nature (those produced by external causes).
2. Dreams of the mind (based on memories).
3. Dreams of God and of the Devil.

A comparatively modern treatise classifies under separate headings, Dreams, Oracles, Reveries and Apparitions. The first class are purely symbolical and frequently require interpretation, as in Pharaoh's dream of the seven kine. The second class, or Vision, is immediately prophetic and is recognized by the dreamer on awakening, as in the instance of Elijah, who when pursued by the malice of Jezebel of the feminine foible for cosmetics which afterwards led to her undoing, fled to Beersheba and from there a day's journey into the wilderness: "as he lay under a juniper tree behold an angel of the Lord touched him and said to him, arise, and eat."—Kings, xix.

The third class, the Oracle, is manifested through an angel or divine messenger, as when the angel appeared to the shepherds on the night of the Nativity.

In the fourth class, that of the Apparition or Phantom, the dreamer does not himself recognize whether he is waking or sleeping, as in the story of Whittington who heard the London bells calling him to return.

Modern Gypsies classify dreams symbolically under three headings: Dreams relating to Animals, to Objects and to Celestial Things. Those relating to animals find their origin in the passions; those relating to natural objects imply the dreamer's physical condition; those relating to things celestial require no definition, as they appear only to the few who understand them and who do not discuss them with the light-minded or curious.

The Gypsy classification of the dream of animals as representing human passions coincides with the theory of Freud, Jung and other moderns, who likewise attribute animal dreams to this source. The Gypsy, however, is less narrow than the scientist in that he grants the existence of several basic motives unconnected with the sex motive. The Gypsies derive their dream lore from their progenitors, the Chaldeans, to whose customs they have clung with extraordinary tenacity through centuries of nomadic wanderings.

Moses Amyraldus (1657) published a discourse on "Divine Dreams," in which he gave a method for testing the origin of visions. One must question whether the dream contain an intimation of such things as are only consistent for God to know and to reveal, or whether it deal with facts already known; in the latter case the dream is worthless.

Homer and Solomon alike recognize the distinction between brain clouds and significant dreams of warning or prophecy.

The oriental imagination of the great, wise king revels in gorgeous vision and sumptuous symbol, yet there is a world of childlike simplicity and faith in his wistful request for wisdom, when God appeared to his dream in Gibeon.

Homer's "Golden dreams" that "descend from Jove," are of psychological, literary and historic value. Clytemnestra's dream of the Fall of Troy is portentous prophecy, and no experience of modern spiritism can vie with the vision of Achilles to whom the dead Patroclus comes in sleep and who tries in vain to grasp him with long, bony hands, but the soul, like smoke, flies away beneath the earth. The deceitful dream with which Zeus beguiled Agamemnon is as clear an example of dream illusion as a modern psychoanalyst could create or cite.

Pliny notes that the dream after wine or food is without significance. Like the Greeks, Romans and Arabs, he attaches vast meaning to certain dreams. First in importance are those before dawn; next those during the noontide nap, and third those during the season of ripe fruit.

Freud has most nearly succeeded in drawing dream analysis into the range of a scientific formula. His technique—which he terms his dream mechanism—is almost universally adopted, even by those who reject his interpretation.

The first step in dream analysis consists in the division of the dream into its component factors. These are primarily: First: *the actual text of the dream.* Second: *the hidden thought which these dream pictures represent.* Technically these parts are called the MANIFEST CONTENT and the LATENT CONTENT.

The Manifest Content merely represents what is dreamed of in an abstract or symbolical form. The Latent Content is the hidden part of the dream and requires interpretation. The Manifest Content requires no intellectual effort, the Latent Content does the thinking. The determining of the Latent Content is the most important part of dream interpretation and one in which the older writers and interpreters were especially proficient; this is demonstrated by their skill in interpreting the dreams of the kings of old.

Joseph's dream of binding sheaves in the field with his brethren, when his own sheaf stood upright and those of his brothers made obeisance to it, furnishes an example of the two contents. The sheaves and the attendant circumstances furnish the manifest content, the latest content is supplied in the implied superiority of Joseph's position above his brethren as symbolized by the upright sheaf. Anciently this was construed into prophecy of Joseph's future greatness. In the modern dream interpretation the contents would have been the same, but the latent content would have been labeled as showing a tendency to self-esteem on Joseph's part; a characteristic, however, that is open to various constructions, and according to certain schools of modern thought, one that augured well for the dreamer's rise in the world.

Whether consciously or not, the manifest and latent content are utilized in every dream analysis and interpretation.

Bergson declares that the Freudian dreams invariably have

a meaning, but that it is never what it appears to be. This is literally true; by an elaboration of the process of resolving a dream into its several contents, each dream is traced to its cranny in the subconsciousness and dragged forth, aired and translated into startling thoughts with a thoroughness that spares no reservation of the hapless dream-self.

The first step, according to Freud's method, consists in dividing the dream into the Manifest Content and the Latent Content. The former being obvious is easily found; to find the Latent Content however is a more difficult matter, for to the Freudian the Latent Content of a dream is the exemplification alike of a theory and a psychic problem. It invariably finds its origin in a suppressed, childish wish, usually of an erotic nature, and probably representing a desire which a normal, civilized man would feel inclined to repress. This invariably erotic meaning to every dream is the chief source of discord between the Freudian school and the other schools of dream interpretation.

Having decided upon the respective contents, the next step in dream analysis is to convert the Latent Content into the Manifest Content, in other words to bring the hidden meaning of the Latent Content into the broad and easily comprehended light of the Manifest Content. However simple this may sound, it is something of an intricate process owing to the careful repression on the part of the Manifest Content, and owing also to the general unwillingness of dreamers to accept the Freudian interpretation of the Latent Content.

A third element in the modern dream, one that the older oneirocritics do not employ in their mechanism, is the Censor. This is, figuratively speaking, a bar to the gate of consciousness, past which dreams do not slip if they are either outwardly reprehensible, or of such a nature as to awaken the dreamer. To this Censor the Manifest Content owes its entire existence, for without the Censor the Manifest Content would become tinged with the inevitable eroticism of the Latent Content and therefore part of it.

The methods employed by the Latent Content for passing the Censor are many. Symbols, innuendoes, allegories, hints, puns, veiled suggestion, anything, in fact by which a dream idea may slip past the Censor's gate and express the dreamer's hidden desire.

The dream of the death of a parent, held by Freud as a typical dream of frequent recurrence, a wish dream of unvarying significance, furnishes an example of the Latent Content, Manifest Content and the work of the Censor. The Manifest Content is obviously the dream itself, i.e., of the mother's death. The latent Content Freud discovers in the hidden wish, the wish that the mother might die. The dream passes the Censor through its apparent harmlessness.

The following example of Freudian and modern dream analysis is taken from a series of lectures given by an American follower of Freud. The phrasing is slightly altered, but the substance is the same.

A young woman dreamed that she walked up Fifth Avenue with a girl friend. They paused before a milliner's window, looked at the hats and, in her dream, she purchased one. Here the Manifest Content is evidently the walk up Fifth Avenue and the purchase of a hat. For the Latent Content we must wander afield. On the day before her dream the young woman had actually taken a walk on Fifth Avenue with the friend of her dream; she had, however, not bought a hat although she had looked in the milliner's window. The analyst therefore holds as the Latent Content (necessarily a wish) the desire for a hat that the dreamer could not afford. This desire, however, is not sufficiently strong nor morbid for a dream incentive, there must be a still more complex Latent Content. Questioning elicits the fact that dreamer's husband was ill at the time of her dream. Although the wife was aware that the illness was not serious, she showed an unreasoning fear that harm might come of it; she refused to leave his bedside even for a moment and showed such morbid anxiety, that her husband himself at length coaxed her to go for a walk, in the hope

that she would return in a happier mood. In this abnormal anxiety the analyst found his Latent Content. The conversation between the dreamer and her friend next awaits investigation. She admits that among other subjects the name of a man whom she had known before her marriage was mentioned. Formerly he had been rather attentive to her, but she had not regarded his attentions as serious, he being her superior in wealth. This condition presented the sex question, essential to the Freudian analysis, combined with the element of female vanity, an offshoot of the sex question, as represented in the desire for a hat. The dreamer admitted that she would have liked to have had one had she been able to afford it. In the dream, however, having bought the hat, she established the strength of the suppressed wish.

The style of hat purchased in the dream next claims the analyst's attention. The dreamer thinks it was a black hat.

This admission, insignificant on the surface, is held as important by the analyst. The symbolism of black is mourning, the determining factor of the unexpressed wish is a symbol of death. Analysis therefore shows the mourning hat as the true key to the dream. The abnormal disquiet at the thought of the husband's death in the waking life is merely an hysterical effort at concealing the desire expressed in the black hat, namely that the husband might die in order that the subject might marry a richer man. In the dream the subject had the money that she did not possess in real life. The purchase of a hat on Fifth Avenue suggests a wealthy husband.

In the example we have the Manifest Content or the dream as the dreamer sees it. The Latent Content or the story as interpreted by the Analyst, and the Censor or guardian of the patient's self-respect, who forces the use of the Latent Content.

"In the Latent Content the dream material seems to concern matters which were very trivial," observes the eminent authority to whom we are indebted for the analysis.

This probing the soul for secrets to be turned from the Latent Content into the Manifest is called the Dream Work.

This Dream Work embodies four processes: First, Condensation; Second, Dream Mechanism; Third, Dramatization; Fourth, Elaboration.

Condensation consists of the process of condensing the Latent Content and its factors into the Manifest Content. The Latent Content is frequently scattered, elaborate and difficult to find. One element of the Manifest Content is usually composed of several elements in the Latent Content, as when the purchase of a new hat symbolized both the death of the dreamer's husband and escape from poverty through a desirable marriage.

Condensation is a fusion of the memory of several different scenes or objects into new scenes or objects, or the combination of different persons into one person; also the changing of different words and sentences into seemingly senseless phrases or neologisms. The dreams of Alice, in "Alice in Wonderland" are examples of Condensation.

Dream Mechanism is called Displacement. It is a clever manœuvre on the part of the Latent Content to escape the Censor by making important ideas in the Latent Content seem unimportant in the Manifest Content. Through displacement, the unwary are lured into revealing their dreams.

In the example cited above, the walk up Fifth Avenue is the most important part of the Manifest Content, but it is the least important part of the Latent Content.

Dramatization, or the Dream-forming Mechanism, is the means by which the Latent Content is represented in consciousness, for, be it remembered, that in a dream all the thinking is done in the unconscious and consists of pictures represented by the unconscious dream thoughts, the expression of the Latent Content through visualization, or turning into pictures, pantomime or moving pictures the components of a dream. The dreamer is invariably represented in a dream and is usually the central figure, or chief actor.

Elaboration is the waking process under which the dreamer's conscious mind forms the dream into a story with a certain logical sequence and coherence. The longer the dreamer waits before recalling the dream the more this process loses in accuracy. In other words, dreams should be repeated and recorded as soon after waking as practicable.

The dreamer is directed to fix his attention upon the dream and to relate it as accurately as possible, withholding nothing from the analyst. Then he must allow his mind to wander at will; wholly abandoning any tendency to direct or to criticise his thought, he must relate everything that occurs to him. Nothing must be kept back, no matter how unpleasant or trivial it may seem.

"The information thus obtained is never personal. It deals with a person's inmost secrets and reveals to a surprising extent the influence of the sexual and infantile upon adult life, the Latent Content is always logically formed and perfectly coherent."—*Freud.*

Freud himself admits that his process of analysis is complicated and at first rather difficult, but he adds that it well repays the trouble.

Opinions vary as to the practical value of the Freudian analysis; many hold it as a most valuable method of procedure.

A. W. Van Renterghem, M.D., Amsterdam, writes as follows:

"When we finally comprehend the true meaning of a dream, then we at once feel ourselves transported into the very midst of the secrets of the dreamer, and to our amazement we see that even an apparently meaningless dream is full of sense and really bears witness of extremely important and serious things pertaining to the soul life. This knowledge obliges us to have more respect for old superstitions concerning the meaning of dreams, a respect which is far to seek in our present day rationalism."

Jung, Freud's former pupil, now his greatest rival, uses the Freudian form, though the substance of the interpretation is

less materialistic. He agrees with Freud in holding dreams as symbolical or artificial substitutes for personally important wishes of the waking self, those which had received too little attention at the time or which had been suppressed.

Jung has created a new term, "libido," which he uses to express a force inclusive of but deeper than mere sexuality; something in the nature of Bulwer-Lytton's *Vril* or of Bergson's *Elan Vital;* the energy of life that, while manifesting in sex, also manifests in other physiological and psychological processes. Anger, hunger, jealousy, ambition, struggles, the urge of higher ideals, growth, mental and physical, originate from this force.

Instead of tracing every dream to unfulfilled sexual desires, framed in the occurrences of the day before, yet originating in infancy or childhood, Jung attributes many dreams to attempts at compensation for ungratified wishes and ideals. "In short they are a sort of artificial substitute for the unfulfilled reality." He also construes the striving or libido as the origin of the myths and traditions of the dawn of humanity.

Dr. Isidor H. Coriat interprets dreams after the Freudian method with two slight variations. The process is less complicated and the eroticism less obtrusive. He elaborates Repression, or the work of the Censor into a positive factor and adds a fifth mechanism to Freud's four. This mechanism Coriat terms Reinforcement. It is defined as: "The reinforcement or strengthening of the wish of the first dream by a second dream following the first dream in the same night." Although Freud does not make use of the term, he mentions the fact that dreams occurring during the same night, however different as to form, are always related or correlated.

Pharaoh's dream of the kine and of the corn furnishes an example of Reinforcement, and Joseph proves his skill as an interpreter even according to ultra-modern methods in attributing the same meaning to both dreams.

Coriat acknowledges the importance of symbols in dream interpretations and makes use of typical dreams.

A typical interpretation from his "Meaning of Dreams" is the case of a young man who after a delightful visit to some friends, returned home and dreamed that a bed of bulbs planted by his hosts during his sojourn had burst into leaf and blossom. Dr. Coriat translates this dream as expressing a desire that the visit might have been prolonged to the length of time that is normally required for bulbs to leaf and blossom. He adds: "The wish in the dream is perfectly clear."

Havelock Ellis gives four methods of dream interpretation:

First, the Literary, by which all books are taken.

Second, the Clinical, derived from personal observation, with the summarizing and analysis of results.

Third, the Experimental.

Fourth, the Introspective.

"By learning to observe and to understand the ordinary night experiences of dream-life, we shall be laying the foundation of future superstructures.

"For rightly understood, dreams may furnish us with the clews of the whole life."

Havelock Ellis's conclusions as to the psychic conditions during sleep differ fundamentally from those of the Freudian school. The relaxation of the will, the narrowing of the voluntary attention, while the involuntary mind broadens and sweeps into the vastnesses of the world of the subconscious, he regards as forming an entirely new mental order. This he admits may be a more truly natural and even rational order than that of the waking state. He cites his own dreams as examples, many of which he traces to inherited memory, or to half forgotten experiences. He does not attach importance to each and every dream, nor does he recognize a possible prophetic value. He has no elaborate mechanism for resolving a dream into its elements, and his symbolism is entirely modern. He interprets the large majority of his own dreams by tracing their origin to sensory stimuli, which are

translated to the subconsciousness and retranslated into dreams. Many of these stimuli are responsible for the so-called typical dreams which will be given later in the chapter. The color sense in a dream, for instance, Havelock Ellis attributes to a cerebral disturbance on the part of the dreamer. Speech disturbances in dreams, Havelock Ellis attributes to some deep disturbance of thought, such as occurs in sensorial aphasia. The Freudians, it will be remembered, call these disturbances part of Condensation, one of the Freudian mechanisms. A typical dream analysis according to the Ellis system, is given in the following:

A physician, ill himself with influenza, dreamed that in the course of a conversation with one of his neighbors, he had placed his hand upon her knee. She requested him to remove it, but to his horror he was unable to do so. He awakened, horrified at finding himself in a position so incompatible with professional dignity, and found his own hand between his own knees. This dream is easily and logically traceable to its source.

He does not agree with Freud in banishing morality from the dream world, although he frequently traces dreams to childish wishes and desires. Again they may have their origin in elements perceived at some time in the life, but long since forgotten. In many instances there is a transposition of facts, and the element of Displacement enters largely into the dream-life, though without necessarily having an erotic motive.

The classification into sensorial, auditory and visual stimuli renders the Ellis analysis comparatively simple, and while it is undoubtedly of physical value, its psycho-therapeutic use is inconsiderable.

A comparison of the methods of the past and those of the present does not result in an entire concession of superiority to the students of our own era. Undoubtedly the dream analyses and interpretations of the past were as skillful and as accurate as those of to-day; and where the modern psychologist pauses and questions, the older philosophers and

prophets went forward, superbly confident in their convictions until they rent the veil of futurity and sounded the human soul.

The antagonistic views of the modern cults of dream analysis find a precedent in the theories of Plato and Aristotle. The latter, though conceding that in many instances a dream might be of divine origin, attributed them for the most part to physical sources, headache, hunger, cold, etc.

Biblical dreams, apart from their element of prophecy, furnish in many cases clear examples of dream interpretation and analysis. Like the modern dreams they are frequently symbolical or allegorical in form, both symbol and allegory befitting the age and people to whom they refer. The adaptation of dream symbols and allegories to the intellectual and psychic development of their dreamers is quoted as a potent argument against both the prophets and the spiritual quality of dreams, despite the salient fact that the Power capable of sending prophetic or inspired dreams would scarcely commit the blunder of employing symbolism beyond the comprehension of the dreamer. The symbolism that would appeal to a Scotch Covenanter, for instance, would scarcely make an impression upon a Mahommedan, while on the other hand, a Covenanter whose dream savored of the most highly virtuous ideals possible to a Moslem might awake to find himself thoroughly ashamed.

The dreams of Pharaoh (Genesis xli, 8) as interpreted by Joseph are bits of keen analysis that would be creditable to the most skillful modern student.

"And behold there came up out of the river seven well-favored kine and fat-fleshed and they fed in a meadow.

"And behold seven other kine came up after them out of the river, ill-favored and lean-fleshed and stood by the other kine upon the brink of the river.

"And the ill-favored and lean-fleshed kine did eat up the well-favored and fat. So Pharaoh awoke.

"And he slept and dreamed a second time; and behold seven ears of corn came up upon one stalk rank and good.

"And behold seven thin ears and blasted with the east wind sprung up after them.

"And the seven thin ears devoured the seven full ears. And Pharaoh awoke and behold it was a dream."

The modern scientific analysis of these two dreams is evidently similar to the method by which Joseph achieved his interpretation and, incidentally, prophecy. And that the interpretation was scientific and methodical, and not haphazard, is proven by the frequency with which Joseph was called upon for interpretation. Reinforcement, Coriat's fifth Dream Mechanism, has already been mentioned in this connection as welding two dreams into one idea.

The kine and the ears represent the Manifest Content or apparent subject of the vision; the river, the number seven and the act of devouring or absorbing, form the Latent Content, and very distinct examples of Dramatization. For Joseph to have questioned Pharaoh upon his dream was patently unnecessary in an instance whose content was so truly patriotic and obviously full of kingly anxiety for the country and the people. Persons who have lived in an irrigated country will readily realize the source of the royal solicitude. Egypt as an agricultural land was dependent upon the Nile for its welfare, and any monarch who had proper care for his subjects would naturally have watched the weather and its auguries for years of famine or of plenty, as the case might be. Amid the wildest of the kingly revels, or while taking part in the most solemn of the Egyptian ceremonials, the ever wakeful subconsciousness would doubtless note the gathering of flocculent, far-off clouds, forming the distant snows whose melting filled the river that fed old Egypt. The bucolic symbolism of the kine and of the ears is obvious. Not so, however, according to modern methods, is the number seven, iterated into notice four times.

Joseph's first observation on hearing Pharaoh relate his dream is strictly in accord with modern theories of analysis.

"The dream of Pharaoh is one." He then proceeds to interpret the symbolism. "The seven good kine are seven years, and the seven good ears are seven years." Then, for the Latent Content, the fear that must haunt the heart of every dweller of the desert: "And the seven thin and ill-favored kine that came up after them are seven years, and the seven empty years blasted with the east wind shall be seven years of famine."

The number seven, for which modern dream analysis fails to account, despite the importance attached to it by repetition, Joseph construes as the most important element of the dream, that of prophecy. Whether the elimination of this ancient constituent of the dream has strengthened the art of dream interpretation, or has weakened it, is a mooted question.

The dreams of Nebuchadnezzar are amenable to modern analytical methods.

Daniel ii, 31. "Thou, O King, sawest and behold a great image: This great image whose brightness was excellent, stood before thee and the form thereof was terrible.

"The image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass.

"His legs of iron, his feet part of iron and of clay.

"Thou sawest till that a stone was cut without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces.

"Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth."

The Manifest Content of this dream is plainly the great, golden image that Nebuchadnezzar had in mind at the time

and that he erected not long afterwards in the plain of Dura, in the province of Babylon, and before which he commanded the mighty men of his realm to bow down and worship. His fury at the refusal of Shadrach, Meshach and Abed-Nego, is an index of the king's mental condition. Of this condition Daniel must have been aware and naturally his knowledge assisted him in the discovery of the Latent Content of the dream.

The Latent Content includes the several elements of the clay and iron feet of the statue, the stone cut without hands that became a mountain and filled the earth. The interpretation of the Latent Content is Fear. It is rendered concrete in the knowledge of Daniel's mysterious power; subconsciously it forecasts the fall of his nation through the various races that will not amalgamate, typified by the metals representing the various portions of the statue; and finally awe of the Unknown God is personified in the wind and in the power that wielded the stone. The erection of the statue was evidently an attempt on the part of the objective to uproot fear from the subjective mind.

Apart from the prophecy, which was verified, Daniel's interpretation is in scientific order:

"For thou, O King, art a king of kings: for the God of heaven hath given thee a kingdom, power and strength and glory.

". . . Thou are this head of gold.

"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over the earth.

"And the fourth kingdom shall be strong as iron forasmuch as iron breaketh in pieces and subdueth all things. . . .

"And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay . . . So the kingdom shall be partly strong and partly broken . . . they shall mingle

themselves with men, but they shall not cleave one to another, even as iron is not mixed with clay."

The prophetic element in Nebuchadnezzar's second dream is sufficiently pathological to satisfy Dr. Coriat, Dr. Brill, or even Dr. Freud.

"Thus were the visions of mine head in my bed; I saw and behold a tree in the midst of the earth, and the height thereof was great.

"The leaves thereof were fair and the fruit thereof much, and in it was meat for all; the beasts of the field had shadow under it and the fowls of heaven dwelt in the boughs thereof, and all flesh was fed of it. I saw in the visions of my head upon my bed and behold, a watcher and an holy one came down from heaven.

"He cried aloud and said thus: Hew down the tree, and cut off his branches, shake off his leaves and scatter his fruit; let the beasts get away from under it, and the fowls from his branches.

"Nevertheless, leave the stump of his roots in the earth, even with band of iron and brass in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth.

"Let his heart be changed from a man's and let a beast's heart be given unto him; and let seven times pass over him."

The vision of the tree is the Manifest Content, an evident disguise of the terrifying fact revealed by the Latent Content in the destruction of the tree as a poisonous, harmful thing. The heart too was changed to the heart of a beast, a reinforcement of the idea in the Latent Content, which is purely pathological and formed from the king's subconscious knowledge of his own physical condition, rapidly approaching the climax which should send him forth with the beasts of the field until his "understanding returned to him."

In view of the affliction to which this dream was a psychophysiological forerunner, there is small wonder that the prophet should have remained a whole hour "while his

thoughts troubled him" before giving his interpretation, which he knew would be verified.

Homer's method of interpretation was similar to that of the Biblical characters. He makes Ulysses interpret and carefully verify his wife's dream:

"But I have dreamed. Hear and expound my dream!
My geese are twenty: which within my halls
I feed with sodden wheat: they serve to muse
Sometimes my sorrow. From the mountains came
An eagle, huge, hooked-beaked, brake all their necks
And slew them: scattered on the palace floor
They lay, and he soared swift into the skies.
Dream only as it was, I wept aloud;
Till all my maidens, gathered by my voice
Arriving, found me weeping still, and still
Complaining that an eagle had at once
Slain all my geese. But to my palace roof
Swooping again he sat, and with a voice
Of human sound, my tears forbidding, said—
'Take courage, daughter of the glorious chief
Icarius: no vain dream hast thou beheld,
But in thy sleep a truth. The slaughtered geese
Denote thy suitors, and myself
Who seem an eagle on thy sight, am yet indeed
Thy husband, who have now, at last, returned,
Death, horrid death, designing for them all.'
He said: then waking at the voice, I cast
An anxious look around, and saw my geese
Beside their tray, all feeding as before.
Her then Ulysses answered, everwise—
'O Queen, interpretations cannot err
Unless perversely, since Ulysses self
So plainly spake the event. Since death impends
O'er every suitor, he shall slay them all.'"

Cicero in his work on "Divination" gives an example of dream interpretation by the magi, held as sages and teachers in Persia.

Cyrus dreamed that "beholding the sun at his feet he thrice endeavored to grasp it with his hands, but the sun rolled away and departed and escaped him." Interpreted the dream ran: "The three attempts of Cyrus to catch the sun in his hands signified that he would reign thirty years."

Cicero adds: "And what they predicted really came to pass; for he was forty years old when he began to reign and reached the age of seventy."

Herodotus gives an example of dream interpretation by the world famous interpreters of Telmessus in Caria.

Crœsus, the king whose name has become symbolic, saw in his dream the whole suburbs of his capital filled with serpents, and as soon as they appeared, the horses, forsaking their pastures, came and devoured them. Crœsus sent immediately to have the dream interpreted, but before his messengers could reach him with the interpretation as given by the Carians, the dream and its auguries had been verified and Crœsus had been taken prisoner. The interpretation given by the oracle ran as follows: that Crœsus must expect a foreign army to invade his country, which on its arrival would subdue the natives; because, they said, the serpent was a son of the earth, the horse is an enemy and a stranger."—*Herodotus Clio*, 78.

Plutarch's story of Eumenes, the Cardian, one of Alexander's generals, is a charming instance of a dream suggested by external stimuli.

In his dream Eumenes saw two Alexanders ready to engage in battle, each commanding his several phalanxes, the one assisted by Minerva, the other by Ceres. After a hot dispute Minerva was beaten by Ceres, and gathering ears of corn, Ceres wove them into a crown for the victor. This vision Eumenes interpreted as boding his own success, for he was to fight for Cappadocia, at that very time covered with young

corn. Furthermore he was encouraged by the enemy's password which was Minerva and Alexander. Accordingly he gave out his word as Ceres and Alexander and ordered his men to make garlands for themselves and to dress their arms with wreaths of corn. Eumenes achieved great reputation for valor after this victory over Craterus.

The interpretation of the so-called Typical Dream is a simple process by reason of the universality of these dreams, and the fact that they are more or less due to outward stimuli. They are common to all races and conditions of men and are accepted by physiologists, psychologists, seers and scientists, by reason alike of their frequent recurrence and of a certain similarity of content.

Coriat defines the typical dreams as "the unconscious thinking of the human race," and declares that they deal with unpleasant subjects without giving rise to unpleasant emotions.

The number of typical dreams is necessarily limited; the following list comprises the most universally recognized:

Flying, Falling, Swimming or Floating, Levitation, Nakedness, Standing upon the edge of a precipice, Dreams of dead persons. of the Death of Relatives, Losing a tooth or having one drawn, Return to school-days, Dreaming of lakes, rivers, etc., Dreams of burglars, Dreams of climbing.

To the dreams given above Freud adds dreams of missing a train and of the anxiety attendant upon school examinations, and four typical erotic dreams, to wit: Passing through narrow alleys; passing through suites of rooms; being pursued by wild animals, horses, bulls, etc.; being threatened with knives, daggers, etc.

The interpretations of these dreams and their attributed origins are given herewith.

The Dream of Flying.—Havelock Ellis terms this the most usual of the typical dreams. He traces to it the day of man's first transcendent, heavenward thought; we owe to it the legend of Icarus; the story of the winged feet of

Mercury, the tutelary god of the dream. St. Jerome and the happy pagan bishop Synesius attributed it to God's grace. Yet despite its lordly history, according to Mr. Ellis, the origin of this dream is humble; it is due to the rhythmic rising and falling of the sleeper's respiratory organs—with the possibility of a snore! In substantiation of this view he instances cases of persons who have drawn near the brink of death, and having lost consciousness, have had the sensation of flying, as though the soul were taking flight.

Freud attributes this dream to erotic sources, although he admits that it may have several interpretations.

Manaceine mentions the deadening of normal sensations during slumber as responsible for this dream, while Addington Bruce agrees with Havelock Ellis in regard to respiration, but adds another possible cause, namely the freedom from tactile pressure produced when waking by the boots or by the contact of the ground and the soles of the feet.

Coriat defines the flying dream as having its origin in a childhood desire to be freed from conventionality and restraint. He says that this dream is invariably characterized by a keen sense of delight and freedom.

Stanley Hall with the courage of true greatness attributes the flying dream to atavism, or ancestral memory.

None of these explanations, with the exception of those of Freud and of Coriat, are incompatible with the Christian faith or with that of the theosophists, who construe this dream as a corroboration of their belief in the flight of the spirit. Occultism also upholds the flying dream as an actual experience of the soul. Among the exercises given by occult teachers for the control of the astral forces, etc., is the practise of rhythmic breathing. Swedenborg's power as a seer, it is said by his biographers, was largely due to his rhythmic breathing, which he utilized unconsciously to induce a state of trance.

Typical dreams frequently furnish Gypsy interpreters with a clew, when geomancy and symbolism are complicated. The Gypsies interpret flying as a fortunate dream.

Raphael, on the contrary, qualifies it thus: "To dream of flying denotes that you will escape many difficulties and dangers: If you dream that you are trying to fly very high, you will aspire to a position that you will never reach and for which you are not qualified."

A Witches Dream-book gives the following:

"To servants this means liberty; to the poor it is a dream of riches. To fly very high from the earth and without wings is fear and danger, as also to fly over the houses and through the streets and forlorn ways signifies trouble and sedition."

Hovering, Gliding, Ascending or Rising and Falling are attributed generally to the same sources as the dream of flying.

Havelock Ellis, however, adds that as a rule the falling dream comes at the end of a flying dream and that being usually accompanied by fear, it presupposes an organic origin, perhaps a circulatory or nervous trouble, even apoplexy or epilepsy.

Freud attributes it to eroticism, as in the case of the flying dream, but adds that in woman it frequently has its origin in the fear of a moral downfall. He classifies it as a typical, sexual dream of fear.

Manaceine attributes the falling dream to the fact that on falling asleep the dreamer does not feel that he is supported by the bed, and that therefore he has the sensation of being in the air, i.e., unsupported.

Bruce thinks the falling dream arises from some slight disturbance affecting the heart action.

Raphael interprets this dream as foretelling the loss of a sweetheart; to a sailor it augurs shipwreck.

The gypsies generally agree that it augurs losses and crosses, unless the dreamer should pick himself up afterwards, in which case this dream foretells changes and movings.

Swimming is generally attributed to the respiration, but Ellis qualifies this by adding that it is sometimes due to cu-

taneous sensations. Freud holds it as erotic dream associated with childish memories. Coriat classifies it among the dreams of freedom, flying, etc.

Raphael and other dream interpreters are almost unanimous in agreeing that to dream of swimming with the head well up is an augury of success in business and in love affairs; with the head under water this dream implies trouble and unpleasant news; in dirty water slander and malice; if you dream of sinking ruin will follow.

Nakedness or Being Insufficiently Clad. Freud and Ellis agree that this dream is due to the perception felt in sleep when one has thrown off the bed covers and is exposed. Freud divides this dream into two varieties, one in which the dreamer is indifferent to his condition, and the other in which the dreamer is overwhelmed with shame. The latter he classifies as having a sexual content.

Coriat considers this dream as a residue of childish memories, a desire to abandon all social restraint.

The interpretations of the dream-books are more or less synonymous.

Raphael, Poverty and disgrace; Witches dream books translate it as disappointment, also a sign that the dreamer will suffer an affront. To the gypsy interpreters it augurs sickness, poverty and misfortune generally.

In connection with this typical dream of nakedness, the following extract from *Der Grune Heinrich* by G. Keller illustrates the antiquity of the dream interpretations by the gypsies, witches, etc.

"I do not wish, dear Lee, that you should ever come to realize from experience the peculiar, piquant truth contained in the situation of Odysseus, when he appears before Nausikaa and her playmates naked and covered with mud! Would you like to know what it means? Let us consider the incident closely. If you are ever separated from your home and from everything that is dear to you, and wander about in a strange country, when you have seen and experienced much, when you

have cares and sorrows, and are, perhaps, even miserable and forlorn, you will some night inevitably dream that you are approaching your home; you will see it shining and beaming in the most beautiful colors; charming, delicate and lovely figures will meet you; and you will suddenly discover that you are going about in rags, naked and covered with dust. A nameless feeling of fear seizes you, you try to cover yourself and to hide; and you awaken bathed in sweat. *As long as men exist this will be the dream of the care-laden, fortune-battered man, and Homer has taken his situation from the profoundest depths of the eternal character of humanity.*"

Dream of the Death of Parents or of Dead Persons. Freud and Coriat classify this as a wish dream, and they subdivide it under two headings, the dream in which the dreamer is unmoved and the dream in which he is grieved. The dream without attendant grief is not a typical dream, in that it is used to cover another wish in the Latent Content. The dream attended by expressions of grief, however deep, is a desire for the death of the person dreamed of: if the wish does not exist at the time of the dream, it must have existed at some time in the past. Freud gives an example of a woman who dreamed that all her sisters and brothers suddenly grew wings and flew up into the sky. Of course, he says, the lady wished all her relatives dead or she would not have had this dream.

Raphael and the popular dream authorities take the more normal view of this dream and translate it as foreboding sorrow and trouble.

Falling Out of Teeth. This dream is attributed to dental irritation by all except the Freudian school, who define it as an erotic dream.

Oneirocritics agree that it forecasts heavy sorrows. Raphael expresses the general view: "To dream that your teeth are very loose portends personal sickness; that one comes out denotes the loss of a friend or relative; that they all fall out is a sign of your own death."

Return to School Days. This dream is classified as typi-

cal by Havelock Ellis, Foucault, Wundt and others, though Freud does not mention it. It is generally attributed to a cramped position of the body or the limbs, suggesting the restraint of a school desk.

The Examination Dream, i. e., of passing through a school examination, Freud terms a typical dream; it occurs only to persons who have passed an examination, never to those who have failed.

The Dream of Missing a Train. Freud classifies as a "consolation dream" directed against a fear, or the fear of dying. Havelock Ellis, on the contrary, attributes dreams of trains and railroads as due to headache.

With a few exceptions the symbolical interpreters, gypsies, etc., agree that to see oneself in a railroad train augurs either a change of residence or a long journey. A few authorities, however, hold this dream to mean the visit of a friend from a distance. In this connection it is rather curious to note the agreement of authorities upon the subject of the dreams of older origin, while their disagreement upon the more modern dreams, engines, railroads, electricity, etc., is almost inevitable.

Climbing a Hill, Sweating, Drawing Heavy Loads, etc. These dreams are with one accord attributed to pulmonary, respiratory or cardiac troubles; they manifest themselves in sleep through the subconsciousness before the waking mind has recognized them. The dream of Robert Louis Stevenson, previously quoted, is an illustration.

The Dream of Burglars Breaking Into the House is attributed to sounds without which become exaggerated by the dream consciousness. Freud, however, traces this dream to erotic sources.

Raphael declares that to dream of burglars and to overcome them signifies victory over enemies; to be defeated by the burglars signifies proportionate misfortune.

Standing Upon the Brink of a Precipice is caused by

lying diagonally across the bed with the feet extended beyond the edge.

Artemidorus, as well as Raphael, construes this as a dream of warning, and the symbolism is obvious.

Lakes, Springs, etc. These are attributed to a full bladder by Manaceine and others.

Freud suspects them of erotic origin, while Raphael says that to dream of a glassy lake denotes prosperity and future happiness; a muddy lake, on the contrary, is supposed to represent loss and heavy cares.

Havelock Ellis mentions contrast dreams as typical, and defines them as those which take the emotions of the day and invert them; the classification of these dreams, however, is difficult for the ordinary dream student. Freud divides typical dreams into three classes, Fear Dreams, Anxiety Dreams and Consolation Dreams

The Anxiety dream, Freud announces as merely superficially attached to the idea containing it and coming from another source, to be inferred from a knowledge of the patient. Anxiety dreams may be psycho-neurotic in their nature; chief among them is that of failing to pass an examination.

The dream of committing murder, while not precisely typical in that it lacks unanimity as to its fundamental source, is nevertheless sufficiently universal to merit mention among the typical dreams.

Freud attributes the dream of murder to the suppressed wish of the dreamer. Näcke and other writers claim that the dream is due to the innate vileness of the human heart when freed from conventional restraint.

Havelock Ellis takes the optimistic view that especially sensitive persons dream of crime as they are frequently more imaginative when sleeping than when awake. In proof of this theory he cites the sleep of criminals which is usually free from dreams, and those that they have are generally harmless. To which Freud replies that the most beautiful dream is commonly the most wicked in content.

Certain schools of philosophy hold the murder dream as an atavistic return to the psychic condition of our ancestors of ages back.

Of thirteen popular dream-books, eight ignore the dream of murder; the five remaining agree with Raphael: "To dream you have committed a murder is an awfully portentous dream. It foretells your vicious life, the perpetration of evil and probably imprisonment. After such a dream repent and abandon sin, or it will be the worse for you."

The reader will not fail to find a certain analogy between the interpretation of typical dreams by modern psychologists and their translation by the much derided school of oneirocritics.

Dreams resultant from physical stimuli are next in importance to the typical dream as a connecting link between the psycho-physiological and the purely psychic world of dreams. Many of Freud's anxiety dreams come under this classification and Tissié assumes that all diseased organs of the human body impress their characteristic features upon the dream contents. Diseases of the lungs, for instance, give rise to dreams of suffocation, of crowds, and of flight. Boerner has even induced nightmare by lying on the face and closing up the openings of the respiratory organs. Paracelsus speaks of the dream of a nail being driven into the head as symptomatic of apoplexy.

Havelock Ellis, who claims that the color sense is lacking in the normal dreamer, advances the opinion that when the dreamer sees colors in his sleep he manifests the symptoms of some cerebral disturbance. Many students, however, fail to endorse this theory.

The bodily senses are our medium of connection with the external world. We close our eyes, and lo, the universe is shut from our outer sight; we close our ears and find ourselves in a silence as profound as the darkness; if disease destroys the sense of taste or smell, the world becomes insipid and odorless; when anæsthesia is produced upon any special part of the body, the sensation of life is gone therefrom, and

yet, in sleep, with our eyes closed, and the body apparently unconscious, it is sensitive to the smallest touch or sound. The desire to unravel this mystery of sleep has led to countless experiments upon sleeping persons. Various stimuli have been applied during slumber and then the subject aroused that he might give an account of the effect. Of course these purely sensory stimuli did not reach beyond the outer fringe of sleep, and yet the results have been interesting and at times surprising. The slightest touch, or suggestion in sleep may produce a dream.

The time-honored theory of a heavy meal as the creator of evil dreams is rejected by the Freudians in favor of the more psychological but decidedly more nebulous hypothesis of the wish as an incentive to every dream. Many students, however, are reluctant to resign the established point of view, whether from personal observation, or whether from the fact that Galen, Hippocrates, Artemidorus and others have stamped it with their approval. In any event, the theory of heavy food as a dream incentive has withstood time. Paracelsus agrees with his predecessors as to this source of dreams and as to the unimportance of the dreams themselves, save as physical warnings against excess. Later we have no less an authority than MacNish, who instances Mrs. Radcliff, the author of "The Mysteries of Udolpho" and a "Romance of the Forest," as deliberately consuming large quantities of indigestible food in order that she might behold more vividly the horrors portrayed in her stories. We are also informed that in order to induce splendid dreams, Dryden and Fuselli ate raw flesh.

The sensibilities seem in a measure preserved during sleep, for the sleeper can hear, feel or smell, although the workings of the sense organs are intensified or modified in some mysterious fashion not as yet accounted for. In the case of disease, for example, premonitory symptoms frequently manifest more clearly to the sleeping than to the waking mind. A case in question is that of M. Terte, a minister of justice in the time of

Louis Philippe; his dream of an attack of apoplexy preceded his death of that disease by three days.

Macario, the first scientific writer on pathological dreams, recalls his own dream of a severe pain in his throat. On awaking he felt perfectly well, but a few hours later developed an acute attack of quinsy sore throat. Macario divided pathological dreams into three groups, prodromic dreams, or those preceding the disease; symptomatic dreams, or those occurring in the course of the disease, and essential morbid dreams, in which the dream constitutes the main feature of the disease.

A young woman who dreamed that she had swallowed molten lead and awaked with an attack of tonsilitis, and a case mentioned by Havelock Ellis of a gentleman who before an attack of hemiplegic paralysis repeatedly dreamed that he had been cut in two down the middle and could only move on one side are among numerous examples of Macario's classifications.

Physical sensations are frequently and unaccountably dramatized and symbolized during sleep. A mosquito's bite becomes the attack of a monster; a headache is symbolized by spiders crawling over the wall; a sore throat becomes a dream of a consuming fire.

MacNish quotes a case in which a man dreamed of being assaulted and thrown on his back, then a stake was driven into the ground between his toes. He waked to find a blade of straw between his toes.

In another instance when he dreamed he was being hanged he found that the button of his shirt was too tight around his neck.

Dr. Gregory having applied a hot water bottle to his feet dreamed of scaling Mount Ætna; another individual dreamed that he was taking a walk with the devil. A paroxysm of gout during sleep has suggested the tortures of the Inquisition, and a man having a blister applied to his head dreamed that he was scalped by a party of Indians. Another person, having inadvertently gone to bed between damp sheets, dreamed that he was being dragged through a stream.

Maury attempted a series of experiments in which external sensations were provoked by stimuli of which he was ignorant at the time of falling asleep.

1. His lips and nose were tickled by his coadjutor with a feather; he dreamed that he was subjected to horrible tortures, that a pitch plaster was applied to his face, descending to his lips and cheeks, it was withdrawn causing hideous pain.

2. A pair of tweezers were struck by scissors, while held close to his ears. He dreamed that he heard the ring of bells which speedily became the tocsin, and suggested June, 1848.

3. He was made to smell *eau de cologne*. He dreamed of being in the shop of a perfumer, which led his fancy to the East, and to the establishment of John Farina in Cairo.

4. He was made to feel the heat and odor of a burning match, and the wind at the time whistled through the shutters. He dreamed that he was at sea and that the powder room of the vessel blew up.

5. His neck was slightly pinched. He dreamed that a blister was applied, and then there arose the recollection of a physician who had treated him in youth.

6. A piece of red-hot iron was held close to his face until it communicated a slight heat. He dreamed of bandits who broke into houses and applied hot irons to the feet of the inhabitants, in order to extract money from them. This idea suggested that of the Duchesse d'Abrantes, in whose memoirs he had read of chauffeurs, or bandits, who had burned people. He dreamed that he was employed as her secretary.

7. The word "parafaramus" was pronounced close to his ear. He heard nothing, but on a repetition of the attempt the word "maman" was followed only by a dream of the humming of bees. The sound of "chandelle" and of "haridelle" awoke him while pronouncing the words "c'est elle," but without any recollection of the idea attached to the expression.

8. A drop of water falling on the brow suggested a dream of Italy, great thirst and a draught of Orvieto.

9. A light surrounded by a red paper was repeatedly passed

before his eyes. He dreamed of a storm of lightning, which reproduced a violent tempest which he had encountered between Morlaux and Havre.

The following dream of Maury's has become celebrated. He was ill and his mother sat beside his bed. As he slept he dreamed of the Reign of Terror. He took part in hideous scenes of carnage and was finally summoned before the Tribunal. There he saw Robespierre, Marat, Fouquet and all the sorry characters of that brutal epoch. He was compelled to give an account of himself and after many incidents which he did not remember afterwards, he was sentenced to death. Accompanied by an enormous crowd he was led to the place of execution. He mounted the scaffold, was tied to the board by the executioner. The board tipped, the knife fell, he felt his head severed from its body. He awakened in terror to find that the top piece of the bed had fallen down and had actually struck his cervical vertebræ in the same manner as the knife of the guillotine.

Johann Muller believes that ocular spectra play a prominent part in the formation of dreams. Changes of blood pressure in the retina produce the apparent mists of light, rays and patches of light known to dreams; these only manifest clearly when the eyes are closed and when the more powerful external stimuli are cut off. These spectra only come into consciousness in the sleepy condition, or what Maury calls "hallucinations hypnogiques," and which he regards as the chaos out of which the dream cosmos is evolved. Although these sensations undoubtedly are responsible for a number of picturesque dreams, bright and beautiful lights, etc., they do not fully account for the visions of celestial radiance whose effect has been permanent from a psychic standpoint.

Subjective auditory sensations are less frequent causes of dream illusions than those of visual sensation, yet sound is invariably exaggerated when it is noticed at all by the dreamer. Scherner mentions a lover who was accorded the privilege of whispering his own name into the ear of his sleeping mis-

tress. Whereupon the obdurate dame fell into the habit of dreaming of her admirer, who eventually won his suit.

Radestock cites the instance, taken from Narnier, that while Napoleon the Great was sleeping in a carriage he was awakened by an explosion which revived the memory of crossing the Tagliamento and the bombardment of Austerlitz. Whereupon the Emperor started up shouting: "We are undermined!"

Less illustrious examples are quoted of the noise of thunder that takes us in our dream into the thick of battle, and of the sound of the crowing of a cock that a dream may distort into human shrieks of terror.

The sensations of smell and taste produce less positive effects than do the other senses in the production of dream illusions. Radestock says that the odors of flowers in a room lead to visual images of hothouses, perfumers' shops, etc., but he adds that these lower sensations do not make themselves recognized as such by the slumberer's mind. On the contrary, they make a picture or visual image, and the dreamer does not imagine himself smelling or tasting, but derives associated ideas therefrom.

Havelock Ellis mentions that Meunier found that tuberoses caused agreeable dreams in one instance and unpleasant dreams in another; essence of geranium invariably created happy dreams followed by a pleasant emotional tone throughout the day.

Professor W. S. Munroe, of the Westfield Normal School, is also quoted by Havelock Ellis as having experimented upon his pupils. A crushed clove was placed on the tongues of certain pupils for ten successive nights before going to bed. Of the two hundred and fifty-four dreams that followed, seventeen were taste dreams, eight were dreams of odors and three dreams actually involved cloves.

Innumerable instances of the translation of sensory stimuli into the "stuff that dreams are made of," form a distinct class of vision, not to be confounded with the higher psychic or inspirational variety that baffles science. Frequently the differ-

ent classes overlap one another in a way that puzzles those students who would make hard and fast classifications without considering the gradual rising of the sleeping self from the unknowable depths of the human soul, past the threshold of sleeping consciousness into the broad waking of material day.

CHAPTER XI

SYMBOLISM IN DREAMS

"What is excellent, as God lives, is permanent."
—EMERSON.

Language can not create thought, but on the contrary is created by thought. Thus the first expression of articulate thought must have been through symbols rather than through words, for obviously before attempting speech man must have perceived objects, and their meaning, use and similarity must have established themselves in his consciousness. Spoken words, therefore, were evolved later than symbols and in the capacity of symbols they have remained incomplete, for they merely express ideas and do not originate them. For while human ingenuity may invent an object of which it has never heard, no man can give a name to that of which he has never heard, nor that he has not seen, either with his own eyes or through the description of another. Furthermore, it is not unusual for persons using the same words to misunderstand one another, but it is a demonstrated fact that a traveler may journey the length of the American Continent from Cape Horn to Point Barrow and one set of symbols will render him intelligible to all of the hundreds of Indian tribes that he will find, each one of whom employs a different dialect.

Science must hear Dr. Freud upon the subject of symbolism: "For a few kinds of material a universally applicable dream symbolism has been established on a basis of generally known allusions and equivalents. A good part of this symbolism, moreover, is possessed by the dream in common with the psy-

choneurosis, and with legends and popular customs."—*Interpretation of Dreams,* p. 318.

Havelock Ellis likewise commits himself to symbolism: "It seems to-day by no means improbable that amid the absurdities of this popular oneiromancy there are some items of real significance. . . . Where we are faced with the question of definite and constant symbols, it still remains true that skepticism is often called for. But there can be no manner of doubt that our dreams are full of symbolism."—*The World of Dreams.*

This recent tolerance of ultra-modernism accords tardy recognition to Scherner and other symbolists of the older schools of students who delved into dream symbolism.

"Scherner's book," says Freud, "after being considered fantastic for fifty years has suddenly been recognized by psychoanalysts. He is hailed as the true discoverer of symbolism in dreams."

A generous tribute from the father of modern psychoanalysis, whose laudable enthusiasm over a colleague causes him to forget that dream symbolism could scarcely be a discovery of fifty years ago, in that it has existed since the days of the Chaldeans.

Jung's fascinating, if somewhat cryptic, work likewise abounds in symbolism, marvelous of its kind but like that of Freud, Brill and others of their cult, incomplete. For in their enthusiastic desire to establish their hypotheses and to demonstrate their theories, they revert to whatever era may chance to bear upon their individual opinions, totally ignoring entire epochs of history and psychological thought that may intervene. Thus in translating the meaning of certain symbols and in fitting them upon certain dreams, they often ignore the history of that symbol throughout the centuries, and in so doing they are apt to belittle or make light of the mental and religious progress of the entire human race. The modern theory of the erotic significance of the dream of weapons is an example of the point in question. In the prehistoric era the

sword, lance and spear were undoubtedly phallic symbols; ages, however, have intervened, ranks and files of knights of the Grail, centuries of crusaders, and years of men fighting for freedom; to each and all their weapons were sacred treasures over which they must pray, fast and keep vigil before receiving the golden spurs, symbols of God's love and of Divine illumination.

Human experience, source alike of science and of tradition, has piled up tomes of evidence to prove that symbolism is no random phantasy of disordered nerves, and of worn brains seeking novel methods of expression, but that it is purposeful and significant, the outcome of inherited memory, tradition and history. Tradition, representing the accumulating reasoning of the race from the inception of thought, is the most universal authority for the interpretation of symbols.

The precise translation of symbols is, however, impeded by the automatic rivalry between the subjective mind which remembers all things, neither blurring nor losing a fragment of life, and the objective mind that forgets everything not appertaining to the material. The objective mind is represented by history and the subjective is cosmically prototyped by tradition and the psychology of the race. History as typifying the objective mind has failed to record much that is of vast psychic importance, while tradition has faithfully clung to the subjective thought even when it presented apparent trivialities. Hence in the interpretation of symbols, which are, after all, merely instinctive records of the human psyche, we must consider not only history, creeds and traditions, but apparent trivialities, all of which combine to explain the soul of the race from which the symbol emanates.

The gamut of symbolism is vast and stretches over all humanity. The primitive expression of speechless man, it is also employed by the genii of the race. Beethoven, Raphael, Michael Angelo, Dante and Blake have bequeathed the world symbols that will outlast time. The Wise Men in the East with their frankincense and gold, and the man in the street

who wears his bit of green on St. Patrick's Day, are alike symbolists, whatever the expression of the symbol. St. John, St. Paul, Solomon, Daniel and Ezekiel, the Bible, the Book of the Dead and the Zend Avesta express thought symbolically, while the baseball "fan" who "puts it over the plate" does likewise. And thus the rabble and their saviors find their common kin.

Although the civilizing centuries have taught man to think in words, in dreams the mind flies backward to its primitive thought and employs pictures, or symbols. Not only do the Chaldeans, Egyptians and the Biblical oneirocritics utilize the ineradicable human tendency towards symbolism, but the moderns, gypsy and scientist alike, acknowledge its importance. Thus, despite the mocking few, the dream-book with its list of symbolic dreams flourishes in the world to-day and is consulted frequently and with interest. For while man sometimes abandons his God, he somehow holds to his dreams.

The symbolism of dreams is merely an effort at expression on the part of the dreaming self, whether we term that self the soul, the spirit, the subconscious or merely the physical; for whether these expressions originate in eroticism as maintained by Freudians, or in outer stimuli as claimed by physiologists, or from the heights of the human spirit as taught by the mystics, the thought is imaged in the language of symbolism. It is admitted that this symbol need bear no outward resemblance to the dream, and that the dream is frequently represented by a symbol antedating mere speech.

The older dream interpreters have accepted a simple symbolism founded upon human history and the traditions of the people, and therefore more generally correct than the elaborately reasoning symbolization of modern analysts, whose tendency to ignore memory and race tradition and to attribute all dreams to physical stimuli, or again to revert to purely conjectural periods of history sometimes renders their translation questionable.

Both mediævalism and the renaissance, for instance, held

a totally different point of view from the ages that preceded them, and both modified symbolic expression. Again racial differences bore their influence. Thus the caverns, mountains and groves were temples and places of worship to Egypt and Greece, while the Hebrews regarded them with suspicion and fear; the Apis, or sacred bull, symbolizing the equinox, at that time in the sign Taurus, was the golden calf, abhorred of the Scriptures, and the serpent, personifying wisdom, was to become accursed of man in the story of Eden.

The gypsies are the most widely known and the most universally accepted of the dream interpreters. Originally derived from Chaldean, Egyptian and possibly Atlantean sources their symbolism has been modified, augmented or diminished as the case might be, by time and circumstance. After their descent from their heights of hierophantic teachings, legend and symbol sought the humbler folk. Scorned by the learned ones, they entered the nursery by way of the servants' hall and established themselves by the fireside and in the niches of childish memory. Thus unconsciously the homely traditions and symbols flourished and scattered to the four winds of civilization, like the seeds of the thistle, the floral prototype of the Gypsies themselves. Their roots in the subconsciousness have been deep and permanent, and from these fireside tales have sprung the homely symbols that are most frequently employed in dreams. Their universality is attributable to their vagrant career and to the nomadism of their preservers, the gypsies. Lacking a written literature, the latter have assimilated local surroundings and have drawn to themselves the spiritual atmosphere of the varied eras, thus modifying the fundamental significance of the symbols. Early paganism, Hebrewism, Judaism, Christianity, iconoclasm, materialism, each in turn has tinted the mutable science of symbols with the parti-colored fragments of oral tradition. The scientific color-blindness that has led students to ignore this chameleon quality of symbolism has caused misunderstanding of the symbols themselves.

A certain high and scientific authority, for example, mentions rather derisively the Christian symbolism of the dove as an emblem of the Holy Ghost. With caustic humor he refers to the favorite bird of Aphrodite or Venus and to the well-known amorousness of the dove; he hints at the astounding ignorance of the early Christian fathers in selecting not only the dove, but the fish and the cross, all phallic or erotic symbols. Unquestionably the learned writer has some truth and a modicum of history as authority. His only error is that of omitting the psychology of intervening centuries and the history of the races that have risen and had their fall since the period to which he most accurately reverts. Unquestionably the dove was originally the symbol of Aphrodite, but it was also the least costly living sacrifice that could be proffered to Jehovah of the Jews, hence for many centuries it was the offering of the poor and the humble, a not unfitting symbol for the Son of Man, who had not where to lay His head. The dream of the dove, while defined by Freud as erotic, is translated by the Gypsies as a holy dream and a good one, and probably in the every day subconsciousness of the ordinary person, it bears this latter meaning.

The cross, unquestionably one of the oldest symbols, is of phallic origin; it is now, however, inextricably associated with the Passion and Sacrifice of Christ. And surely this most glorious sacrifice that ever altered human history and the reckoning of time itself, should be sufficiently strong to change the meaning of a symbol, the outward and visible sign of an idea. And thus, despite the sneers of the too literal historian, the modern, be he Christian or no, who sees a cross in his dream regards it as a symbol of self-abnegation or of glory as the case may be. Rarely indeed does his thought hark back to prehistoric days when the holy emblem bore a phallic significance.

The adoption of the fish, held by primitive pagans as a symbol of fecundity, was, according to Hulme, adopted by Christians for the reason that the initials of Jesus Christ, the Son

of God, are the Greek letters for the word fish; Bishop Kip of California in his work, "The Catacombs of Rome," corroborates Hulme's theory of the fish as a Christian emblem with the statement that the symbols adopted by the Christians of that day were selected for the purpose of misleading the persecutors of the new faith as well as to convey a message to its followers. They would scarcely suspect beneath the symbol of Aphrodite the meaning that the dove and the fish bore to the followers of Christ.

The Gypsy symbolism lacks the salacious quality usual in that of the scientific dream student, and their interpretations manifest a large share of the humor that the grave scientist, alas, is lacking. This humor is demonstrated in the interpretation of the dreams that "go by contrary." The gypsies also demonstrate a working knowledge of the Bible and a shrewd comprehension of the psychological hypothesis of the subconscious self, which latter is especially surprising in view of the fact that the symbols are old, far older than any possible knowledge of the term subconscious. Dreams of anxiety and loss of property or possessions, for instance, are translated as suggesting thrift on the part of the dreamer, and anxiety indicates the concern that begets wealth, while dreams of prodigality and lavishness imply to the shrewd gypsy interpreter a self-complacency and wastefulness that naturally results in poverty.

Since the days of Shakespeare, who undoubtedly was familiar with dreams and their interpretations, a dream of money has implied its loss.

"There is some ill a brewing towards my rest,
For I did dream of Money-bags to-night," wails Shylock.

Dreams of hunger, care and poverty seem invariably to bear a contrary meaning, whether from motives of consolation to the dreamer or whether through the establishment of symbolism in the days of gypsy supremacy when the witch

was sent for to comfort my lady in her bower, we may not decide.

The invariably happy augury of every dream relating to the farmer or to agricultural implements pictures the mediæval gypsy looking with longing eyes upon the land that he might not own. Implements of trade, especially the trades of the town, on the other hand imply discomfort and contempt. Female avocations of domesticity evidently rouse the disdain of the wandering tribes, for to dream of a distaff, spindle, needle, pin or any other symbol of a purely feminine occupation implies gossip and mischief.

Apart from these there is still a certain natural and obvious symbolism that establishes itself even more strongly than symbols of past traditions. These symbols are derived from a knowledge of the powers of nature and of natural history, and in gypsy dream interpretations these take, and hold precedence. The goose appears in dreams, not as the sacred bird of the Greeks and Romans, but as an emblem of stupidity; insects denote hurts and stings and animals generally signify misfortune in accord with the naturalist's knowledge of the proclivities of the beasts themselves. Sometimes this natural symbolism is tinged with humor as in the dream of soap which is held to signify transient worries, while the dream of yeast is another example of practical homely symbolism.

Rigid morality is the general tone of the gypsy translation, the morality of children's fairy tales and of folk lore in which the villain is discovered and punished and the good man rewarded. The virtue of toil is implied in that all manner of work prognosticates success, even when superficial worldly judgment might argue the contrary; a workhouse for instance is a dream that forecasts a legacy.

Falsity of every description is fiercely frowned upon by the old-world morality of the dream-books; wigs, false hair, artificial teeth, rouge, etc., invariably connote evil or evil conditions. Physical indulgence is likewise disapproved, and dreams of eating or food invariably augur illness; whether

from a sternly moral disapprobation of gluttony or whether from the ultra-modern theory of a physical dream as implying a physical desire, it is impossible to say. Cynical knowledge of human nature is implied in the translation of the dream of servants and inferiors into a prognostication of enmity; and the interchangeable dreams of tombs and weddings might wrest a smile of assent from the veriest skeptic. With all dream interpreters dreams of marriage herald death and dreams of death and of the appurtenances thereto, a wedding. The phallic and erotic symbols of modern interpreters are invariably translated as ominous dreams by the gypsy.

The appended list of dream symbols has been carefully culled from seven well-established authorities. Artemidorus Daldianus being the one generally preferred, Raphael following in importance.

Time has established Artemidorus as the "Great law-giver of the dream world," says a popular writer upon the subject, "and his 'Oneirocriticon' is the statute book of dreams."

He lived in the second century under the Emperor Antoninus Pius, and he claims to have gathered his dream lore from ancient and established sources.

He gives certain rules for dream interpretation which it may be well to remember, not only in dream interpretation, but in forming judgment upon the efforts of others in this direction.

"In giving judgment on dreams we are to take notice that dreams are proportioned according to the condition of the party dreaming. Thus those of persons of eminency, be they good or bad, will be great—that is, if good, they signify great benefit; but if bad great misery. If the party that dreams be of a mean condition, the dreams, with their events, will be mean also; if poor, their dreams will be very inconsiderable. For the rules of dreaming are not general and therefore cannot satisfy all persons at once, but often, according to times and persons, admit of various interpretations. . . . Moreover, all those things which are done by us and to us, and towards

us only, we must think that they appertain to us particularly. And on the contrary, that all such things as are not done by us, nor towards us, nor in us, shall happen to others; and yet, notwithstanding, if they be our friends, and the dreams signify good, the joy shall come to us; and if contrary, then the contrary; but if they be our enemies, we ought to think and judge accordingly."

A

Abbey.—Not mentioned by Artemidorus. Dream-books define this dream as one of comfort, peace of mind, etc. The symbolism of sanctuary is obvious.

Abbot, Abbess, Hermit, Monk, Nun, or Priest.—To dream of becoming one, calmness in passion. Merely to dream of one, pride, or malice of which the dreamer will be the victim. The significance of this dream is evidently due to the regard in which the clergy of past ages held their gypsy brethren.

Abscess, Boil, Ulcer, Running Sore, etc.—To dream of having any of these afflictions foretells good fortune and good health, preceded by a temporary sickness (Raphael). Dreams probably caused by irritation of the parts of the body afflicted in the sleep; the interpretation obviously attributable to the theory that these visitations clear the system of impurities, thereby conferring comfort after sickness.

Abyss.—Impending danger, a dream of warning (Artemidorus); an erotic dream of warning (Freud); physiologists interpret this dream as a symptom of vertigo, due to apoplexy, etc.

Acacia Flowers.—A dream of rest and tranquillity, say the gypsy dreamers. An erotic dream, announces Herr Freud, while flower symbolists proclaim the blossom as signifying "Rest to the Heart." The Egyptians held it as sacred to woman.

Accident.—To meet with an accident or injury to any part of the body augurs suffering in that part (Raphael). Obvi-

ously a dream attributable to physical stimuli, and in accord with medical theory.

ACORNS.—A good dream according to Artemidorus, auguring health, wealth and happiness. If single, a happy marriage. Frazier describes acorns as articles of food through certain parts of Europe and therefore held in regard as a symbol of well-being. They also bore a certain significance as associated with the sacred fire in the worship of Zeus at Dodona. Bayley gives it as a phallic symbol.

ALLEY.—Loss of property is augured here, a plausible interpretation from the gypsy standpoint, while the Freudian erotic meaning is less obvious.

ALLIGATOR.—A cunning and dangerous enemy. The Freudians translate this as an erotic dream.

ALMOND.—To dream of eating, future enjoyment, traveling in distant lands. If the almonds be bitter the journey will be unhappy. The almond has always been a sacred symbol throughout the orient. Bayley traces the name to al monde, meaning Lord of the World, sole protecting Lord.

ALMOND TREE.—A dream of success (Raphael); the symbol of the Father of All, the Pre-existing One (Bayley). Freudians contend that all dreams of trees bear an erotic meaning.

ANCHOR.—Hope fulfilled is the general dream interpretation, endorsed by Christian symbolism. The Japanese hold it as an emblem of security and safety. Inman hints at a dark and dangerous meaning to this symbol, but good usage sanctions the one already given.

ANGEL.—A purely Christian symbol of protection, divine grace, etc. To the dreamer it augurs peace and happiness unspeakable.

ANIMALS.—Freud and others attach sexual significance to dreams of animals; dream interpreters, however, regard the dream of a number of domestic animals as auguring happiness, while wild animals symbolize enemies.

ANTS.—To the tradesman this dream augurs success; in

mediæval symbolism ants typify industry; Plato says the souls of unimaginative persons return to earth as ants.

Anvil.—Prosperity despite obstacles (Raphael); an emblem of the primal force (Bayley).

Ape.—A dream of deceit, treacherous friends and associates (Artemidorus); Plato taught that the soul of a bad jester would return as an ape; it is a modern symbol of uncleanness, lust, cunning, and malice. It was, however, an emblem of wisdom in Egypt and of the god Thoth, patron of the art of writing.

Apples.—Ripe apples augur success in trade, love, etc.; green apples, the contrary. The gypsy influence is distinctly traceable in the folk-lore of the apple as coloring the dream. It confers immortal youth in the fairy-tale, golden apples, love apples, etc., while in Christian symbolism it represents the fall from Eden, the sin that made Christ's coming necessary. Freud makes this a sexual dream, and Inman gives the apple as a symbol of sexual love.

Apple Tree.—Alive and flourishing, good news; dead, bad tidings. In mystic literature, the apple is the tree of life (Bayley).

Archbishop.—To see one in dreams, a sign of coming death; undoubtedly the gypsy outlaws established this unwholesome symbolism for the mighty prelate.

Arms.—To dream of losing the right arm signifies the death of father, son or brother; of the left arm, of the mother, daughter or sister. To dream that the arms are withered predicts suffering in health and fortune; that they have grown strong indicates success.

The latter part of this interpretation is obviously based upon physical stimuli, and the conditions of the body may be deduced therefrom.

Arrow.—An ominous dream if the arrow is directed towards the dreamer, or penetrate his body. Some person or persons are plotting against you (Artemidorus). An interpretation obviously derived from the significance of the arrow in

warfare. Freudians regard this as a sex dream, probably tracing the symbolism to the arrows of Eros or Cupid.

Ashes.—A dream of trouble and misfortune at hand. Christian symbol of mourning and grief.

Ass.—A dream of patience that will enable the dreamer to overcome all obstacles. A Christian symbol of humility and patient endurance.

Ax.—To see an ax in a dream denotes death; Freud designates this as an erotic dream, although the interpretation is rather hazy. Amongst primitive races the ax was the symbol for God or the Divine Being. Later it became a symbol of solar power; with modern times, however, its symbolism altered and it became a crudely murderous weapon.

B

Bacchus, Bacchanalians.—A bad year for wine and grape growers (Artemidorus).

Back.—To see your own back in your dream indicates misfortune, uneasiness of mind, sickness, etc. This is obviously a dream incited by the physical condition, from backache, and its attendant discomfort that draws the dreamer's attention to that portion of the anatomy.

Backbite.—To dream that you are victimized by a scandal promises high success, the favor of great persons (Dreambooks). A dream of the contrary, probably inspired by the interpreter's knowledge of the subconscious.

Backbone.—Promise of offspring who will adore the dreamer, success in love (Artemidorus). An erotic dream (Freud).

Baggage.—A dream of weariness, fatigue, an overburdened conscience (Gypsy). A load of sin (Bunyan).

Bagpipes.—A dream forecasting increase in family and fortune (Gypsy). Bayley recounts the legend of the mountain called Caraiman; whenever he played the bagpipes all

things that he desired would grow about him (Carpathian legend).

Balloon.—Unsuccessful schemes (Gypsy).

Balm.—A dream denoting sickness but sure recovery (Artemidorus). Obviously a dream incited by discomfort in some part of the body.

Bamboo.—A dream of dissension in the family circle (Gypsy). Probably originating in the use of rattan or bamboo for purposes of chastisement.

Bananas.—To dream of eating them denotes misfortune (Gypsy). There is a Melanesian legend that the banana was the cause of human mortality.

Banner.—To see the banner of your native country augurs misfortune to a loved one, a fatal journey (Gypsy). Obvious meaning to military emblem.

Barefoot.—To dream that you have become barefoot, a dream of success and prosperity (Gypsy).

Barley Bread.—To dream of eating, denotes health, contentment, etc. (Gypsy); plainly a dream of healthful hunger and its gratification.

Barley Fields.—To walk through them augurs trouble and pain to the dreamer (Gypsy); distinctly gypsy symbolism, in view of the penalties attached to damaging the farmer's crops.

Bathing.—In clean, clear water, a dream of great good fortune; in muddy water, the reverse (Artemidorus). Symbolism obvious.

Battle.—To dream of being in battle implies trouble of a serious nature with friends; to overcome indicates triumph (Gypsy). Evidently the realities of warfare were too grim and too close to admit the rule of contraries to apply to this dream, to which modern interpreters, however, attach an erotic meaning.

Beacon Light.—A dream indicating deliverance from care and trouble (Artemidorus). Symbolism obvious.

Beads.—This dream denotes success, good fortune, honor

and wealth (Gypsies). As amulets beads avert misfortune and the evil eye (Pavitt).

Beans.—An unfortunate dream; to eat them augurs illness, to see them growing predicts contentions and quarrels (Artemidorus). An erotic dream according to recent authority. The Flamen Diates at Rome, the Egyptian priests, the ancient Hebrews and the Pythagoreans were forbidden to eat them.

Bear.—The dream of a rich powerful enemy; to overcome a bear in your dream is a favorable sign (Artemidorus). Although the cult of Artemis worshiped the she-bear, in Christian thought the ferocious animals are usually suspect. Modern symbol of ferocity and surliness. Freudian sex dream.

Beard.—To see one in a dream denotes health; if it be long, gain. A beard on a woman, however, is a disagreeable omen (Artemidorus). An erotic dream (Freud). The beard symbolizes the male sex (Smith, Sacred Emblems).

Beasts.—See Animals.

Bee.—"A dream both good and bad. Good if the bees sting not, bad if they sting. Bees flying about the ears signify harassment by enemies, but to beat them off without being stung signifies victory over foes. Seeing bees profit to country people and trouble to the rich. To dream that they make their honey in the house signifies dignity, eloquence and success to the occupants. To be stung by a bee denotes vexation and trouble. To take bees augurs profit. A dream of bees is auspicious to plowmen and to those profiting from this industry, to others this dream signifies trouble by reason of the noise bees make, wounds by reason of their sting, and sickness by reason of their honey and wax. Jupiter is said to have been nourished by bees, and in his infancy Pindar was supposedly fed on honey instead of milk. They were sacred to Artemis and they appear on her statues and on her coins; Mahomet admits bees to Paradise. In modern Christian art they symbolize industry.

Beetles.—This dream signifies that some slander is circulated concerning you; to kill the beetle is to overcome it

(Raphael). The beetle was held as sacred by the Egyptians, a symbol of virility, new life and of eternity (Budge). According to Brewer, it is the modern Christian symbol of blindness.

Bells.—A good dream under all conditions (Gypsy). They were believed by the ancients to disperse storms, to drive away pestilence, devils and to extinguish fire. In Christian symbolism they represent the exorcism of evil spirits.

Birds.—Freudians regard this as an erotic dream. Oneirocritics give it a varied meaning according to the nature of the birds. Many small birds signify lawsuits; to catch birds with lime denotes unfair triumph over enemies; singing birds foretell joy and delight; to the poor a dream of birds implies many friends; to the rich it forecasts flight of fortune. The dream of Uta, mother of Kremhild, who married Attila, the Hun, and sent for her kinsmen to avenge Siegfried's death, is symbolic. "Stay here, good heroes," she warns her children; "last night I dreamed an evil dream, that all the birds in the land were dead." The treachery of the Huns justified the evil omen. In Christian symbolism a bird represents the soul; the bird of Paradise especially bears this significance.

Bird's Nest.—To dream of finding a nest with eggs indicates profit; an empty nest augurs disappointment (Artemidorus); here the symbolism is that of nature itself.

Blackbirds.—Both in dream lore and in symbolism these birds indicate slander, suspicion and trouble.

Black Cat.—To dream of any black animal is unfortunate, for these are associated with evil spirits (Artemidorus); the Chinese attach especial misfortune to the symbol of the black cat. American Indians hold it as a symbol of good luck.

Blossoming Trees.—An invariable dream of gladness and of prosperity (Artemidorus); doubtless the symbolism is taken from the gladness of spring, as associated with these blossoms.

Boar.—Storms and tempests are augured by this dream, also trouble caused by evil-minded persons (Artemidorus).

"The wretched, bloody and usurping boar,
That spoiled your summer fields and fruitful vines."
—*Shakespeare.*

A Christian symbol of impurity. A phallic symbol with the Freudians.

Boat, Canoe, Sailboat, Ship, etc.—Seen in a clear stream, a dream of happiness; to see one sink indicates disappointment; to fall from one, great dangers; to sail on smooth water, happiness and prosperity; on muddy water, trouble (Raphael). Here the symbolism requires no explanation. Bayley, however, says that the original meaning of the word bateau, or boat, is derived from the word beatus, or happy.

Body.—To dream that your body is robust denotes authority, that it is weak denotes failing or infirmity of the part in question (Artemidorus); here the ancients and moderns meet, undoubtedly the dream of any part of the body, whether of one's own or that of another, is resultant upon physical stimulus.

Bones.—Human bones an omen of death in the family (Artemidorus); a Christian symbol of death, mortality

Books.—A dream auguring the acquisition of knowledge, wisdom (Artemidorus). Christian symbol of hidden wisdom and of learning.

Boots.—If new, renown, a happy future (Art); boots or shoes are symbols of luck.

Bottle.—Joy, singing wassail; a broken bottle, disappointment (Artemidorus); symbolism obvious.

Bow.—See Arrow.

Box.—To dream of opening a box and of looking for something that you cannot find augurs disappointment in money matters (Gypsy); the interpretation here is obviously derived from a knowledge of the subconscious desire to search for and to find money, an anxiety dream.

Box.—A plant; the dream denotes long life, prosperity and

a happy family (Artemidorus); the symbol of long life, perpetual hope.

Bracelet.—A wealthy marriage; an Egyptian amulet for happiness and success.

Brain.—Sickness, loss of reputation, etc. (Gypsy); a dream due to physical causes, for which the ancient students made obvious allowance.

Brambles or Briars.—A dream of desire in love, a wish for the unattainable (Artemidorus); Freud and modern symbolism alike corroborate this interpretation.

Branches.—Covered with leaves and buds symbolize happiness and joy; here symbol and dream are one: "And there shall come forth a rod out of the stem and vase, and a branch shall grow out of his roots."—*Isaiah xi.*

Break.—Any dream of breakage implies misfortune; to break a limb denotes sickness; furniture, loss of money; a looking glass, death; a broken window, danger of fire (Gypsy); the logic of these interpretations is plain, the breaking of a limb is a forewarning of pain, possibly not yet noted by the waking consciousness, fear of financial loss readily expressed in the destruction of property; by the same token the warning of fire, subconsciously read and noted while the consciousness was unaware might readily be construed as a broken window, symbolizing a means of escape. The superstition of a broken mirror as auguring death antedates written history.

Bride or Bridegroom, Bridesmaids, Ushers, etc.—Erotic dreams, all of them, announce the moderns. Dreams denoting grief and disappointment, declares Raphael, who invariably places an unfortunate construction upon all dreams of an erotic nature.

Bridge.—To see one, successful undertakings, probably a change; to cross one, work and anxiety in store; a broken bridge, fear and trouble and a warning to take no steps on an unknown road; to fall from a bridge denotes brain trouble (Artemidorus). These interpretations are distinctly traceable to the subconsciousness. The symbolism of a bridge spanning

water is obviously the subconscious hope of success. "Do not cross a bridge," etc., is the proverb justifying the anticipation of work in store for the dreamer who crosses a bridge in his sleep. The broken bridge bears its own significance, based upon the subconsciousness that warns the dreamer, while the fall from a bridge is a physical dream stimulated by dizziness, vertigo, etc.

Brood.—For a mother to dream of seeing a brood of chickens under a hen warns her that despite her care some of her offspring will stray (Artemidorus). Obviously this dream is traceable to maternal anxiety.

Brooks.—Clear and near the house, an honorable office in which the dreamer will practice benevolence; muddy brooks indicate loss; dried up brooks augur ruin to their owners (Artemidorus); the Bible justifies in a measure the promise of the dream of the brook: "And lo, my brook became a river, and my river a sea."—*Eccles. xxv, 1.* "A little fountain became a river, and there was light and the sun and much water. This river is Esther, and the two dragons are I and Hamon."—From the Greek version of the book of Esther, quoted by Bayley.

Bugle.—To hear a bugle unexpected good news (Artemidorus); the bugle was the horn of salvation of the Old Testament (Bayley).

Bull.—Violent enemies and slander are forecast by this dream (Artemidorus); an erotic dream (Freud and Jung); the Assyrian symbol of royal authority and of the sun, sacred also to the Egyptians and the Romans; its modern symbolism is strength, yet throughout the whole of the gypsy dream interpretation it bears an evil meaning, due either to the legend of the golden calf, or to the apparently evil construction of all erotic and phallic symbols.

Bulldog.—Faithful, loyal friends (Gypsy); the symbol of pertinacity and fidelity (Brewer).

Bullock.—To be attacked by one is an ominous dream (Gypsy); an erotic dream (Freud).

Buoy.—A warning of danger ahead (Gypsy); symbolism apparent.

Butcher.—To dream that he cuts up meat denotes trouble and sickness (Gypsy); probably a dream of physical stimuli originating in the organ that the butcher seems to be cutting.

Butterfly.—Lack of fixed purpose, restlessness, inconstancy (Gypsy). It was the Greek symbol for the psyche or soul, and the Christians also employed it as a symbol of the resurrection; the significance of its bursting from its chrysalis into glory, was, however, lost during the middle ages, when men ceased to observe nature, and the shallow symbolism became established and continues to the present day; modern symbolism, sportiveness, living in pleasure.

C

Cabbage.—To see them, health and long life; to eat them, sorrow, loss and illness (Gypsy); the first part of the dream, like all dreams of growing things, is fortunate, the latter plainly interpreted by rules pertaining to physical stimuli.

Cage.—Without birds a dream of a cage denotes trouble; with birds, contentment, happiness; with the door open and the bird flown, the dream signifies desertion by the lover or husband; to see a bird escape augurs an elopement (Artemidorus); the symbolism patent.

Camel.—A dream of many burdens patiently borne (Artemidorus); modern symbol of patience and submission.

Candle.—To see one being lighted forecasts a birth, to exhibit a lighted candle augurs contentment and prosperity; to make candles, joy and satisfaction; to see a candle burning brilliantly denotes prosperity to men, health to invalids, marriage to celibates; a dimly burning candle shows sickness, sadness and delay (Artemidorus). The symbolism is that of the sacred flame, the vital spark, with the sacredness invariably attendant upon the fiery element.

Candlestick.—This dream forecasts an invitation to a wed-

ding (Artemidorus); here the ecclesiastical association is apparent. Erskine regards the candlestick as the emblem of Christ and His church, and it is a well-nigh universal symbol of ceremonial faith.

Cap.—"To dream of a female with a fine cap is a sign that she is in love with you. To dream that you see a man with a cap on denotes that your lover is a silly fellow and will care but little for you" (Raphael). According to Inman the cap was an erotic symbol, of phallic origin.

Captive.—A sign of insolvency and imprisonment for debt (Raphael). A pitiful significance to the dreamer of the days of imprisonment for debt, and undoubtedly originating in the subconsciousness. It is also translated as a dream of a bad wife or husband, and here again the symbolism is plain.

Cards.—To play them in a dream denotes quarrels and deception of which the dreamer will be a dupe (Gypsy). A curious bit of self-revelation on the part of the Gypsy fortune-tellers.

Carp.—Good luck through work (Gypsy); Japanese emblem of endurance and pluck.

Castle.—A good dream; to enter one, pleasant hopes; to see one burned, damage, sickness or death to the owner (Gypsy). Here the nomadic point of view establishes the symbol.

Cat.—An unfavorable dream of treachery and deceit; to be scratched by a cat, ill luck, but to kill one is a good omen, denoting triumph over enemies (Artemidorus). "The image of a cat in a dream expresses an angry, discontented mood" (Scherner). The cat was worshiped as a symbol of the sun god in Egypt; the same word, Mau, stands for both cat and light; the Hebrew horror of the gods of the Egyptians is therefore expressed in their interpretation of the cat as a symbol of deceit and treachery.

Caterpillar.—Trouble through secret enemies is predicted by this dream (Gypsy); although anciently symbolists classified it with the butterfly as an emblem of the soul, moderns

regard it as the secret enemy destroying leaves and vegetation.

CATTLE.—A dream of prosperity (Gypsy); "cattle over a thousand hills," we read as the symbol of success in the Old Testament. A sexual dream, declares Freud.

CAVE or CAVERN, CAÑON, GROTTO, CRYPT.—Obscurity and misfortune are interpreted from these symbols (Gypsy); the ancient and sacred symbolism of caves, grottoes, etc., was lost upon the Jews who regarded them with horror, while popular tradition peopled them with dragons and other evil creatures.

CEDAR.—To dream of cedar denotes happiness, joy and peace (Artemidorus); a symbol of incorruptibility (Bayley); the cedar of Lebanon, by its height, perfume and healing qualities was a symbol of goodness and of the Virgin (Clement).

CELLAR.—To dream you are in a cellar shows that you are threatened with illness (Gypsy); Scherner makes this dream a sign of abdominal disturbance.

CEMETERY.—The universal acceptance of this as a dream of prosperity suggests either the spirit of contrariety found in certain dream interpretations, or symbolism derived from the morbidity of certain early Christian sects.

CHAFF.—A dream of abortive or worthless schemes (Artemidorus); symbolism obvious.

CHAINS.—A dream warning you against the conspiracy of enemies, from which, however, you will escape (Artemidorus). Symbol obvious.

CHALICE.—A dream of high ideals and strivings never to be attained in the flesh (Old Dream Book); the emblem of the priestly order and of the Grail.

CHAMELEON.—This dream indicates that the dreamer is being cheated mercilessly (Gypsy).

CHERRIES.—To see them, health; to gather them, deception by a woman; to eat them, love (Artemidorus). "Cherry is identical with Cheres, the Greek for Grace, cognate with our *charity or love.*"—*Bayley.*

CHILDREN.—To dream of children betokens success (Artemidorus). Children symbolize Christ's love and beneficence (Clement).

CHIMNEY.—To dream of one, especially if a fire be lighted therein, denotes domestic joy (Artemidorus).

CHOLERA.—A dream portending serious illness (Artemidorus); evidently a dream of sensory stimuli.

CHRIST.—To dream of Christ denotes consolation; to see Him on the cross, trouble and sorrow (Old Dream Book).

CHURCH.—To dream of building one, divine love; to enter one, honorable conduct, benevolence; to talk in one or see it desecrated, lying, envy and sin; to go to church in mourning denotes a wedding; to go in white denotes a funeral (Gypsy).

CHURCH SERVICE.—To listen to mass, internal satisfaction; to listen to church music, overwhelming joy.

CITY.—A busy city, riches; a deserted city, plague (Gypsy). Maternal symbol of woman who fosters the inhabitants as children (Jung).

CLAM.—To dream of digging for them is a good omen, denoting thrift (Gypsy); evidently a laudable desire to symbolize labor.

CLIMB.—A dream auguring successful wrestling with obstacles, and final promotion, honor, etc. (Artemidorus). An interpretation of the character whose subconscious desire is for attainment.

CLOAK.—A dream denoting concealment of poverty, etc. (Gypsy); a Christian symbol of the "charity which covereth a multitude of sins."

CLOCK.—A dream of misfortune (Gypsy); probably associated with the common superstition attached to the timepiece, its stopping at the death of a member of the family, etc.

CLOUDS.—To dream of heavy clouds signifies threatened misfortune; light, opaque clouds denote mystery (Gypsy); they

are sometimes symbolic of the majesty of Jehovah, at other times of doubt and obscurity.

Clover.—A bright, happy dream (Gypsy); "the Shamrock or Clover Leaf may be regarded as the three-fold symbol of *a lover,* the Great Lover."—*Bayley.*

Clown.—A dream of misfortune and disgrace (Gypsy); the attitude of the mediæval world towards the jesters, explains this interpretation.

Club.—A dream auguring suffering and misfortune (Gypsy). Inman and Freud regard it as a phallic symbol, although it denoted strength and power amongst the ancients, bearing no erotic significance; to the Christians it became an emblem of suffering and of martyrdom.

Coals.—A dream of trouble, loss, hunger (Raphael); secret love is the interpretation attached to this dream by Freud. "With coal no fire so hotly glows as secret love, which no one knows."—*Freud, Interpretation of Dreams,* p. 316.

Cock.—A dream denoting pride, success and power, combined with watchfulness (Gypsy); modern symbol of vigilance, formerly held sacred to the sun; the herald of Apollo.

Cock-Chafer.—See Beetle.

Cock-Crowing.—This dream warns of a false friend, a betrayal (Gypsy); the connection here with our Lord's betrayal is apparent.

Column.—An unfortunate dream (Gypsy); Freud regards this dream as bearing a phallic significance. Christians, however, hold the column as an emblem of the passion.

Comet.—A dream of death and illness (Artemidorus); here the portent is apparent in the legends connected with these heavenly bodies.

Corkscrew.—A dream signifying an inquisitive friend (Gypsy); a bit of homely metaphor that needs no comment.

Corn.—A dream of riches (Artemidorus); ears of corn, symbol of the Holy Eucharist (Clement); ear of corn also the symbol of Horus bringing light and plenty to the world (Churchward).

Cornucopia.—A dream of abundance (Gypsy); the Horn of Plenty of ancient tradition.

Cow.—A dream of plenty in proportion to the number seen (Artemidorus); a symbol of the earth as mother of all things.

Crab.—The dream of a ruinous lawsuit (Gypsy); a modern expression for an ill-tempered person; the tenacity of the crab has become symbolic.

Crane.—A dream denoting wickedness on the part of the dreamer (Gypsy); the symbolism here is probably derived from the well-known destructiveness of these birds among the fish and smaller varieties of their own species. To the Egyptians it was a symbol of the dawn and of regeneration, while to the Japanese it denotes longevity. Freudians regard it as bearing an erotic significance.

Cravat or Tie.—A sore throat; to take off indicates the cure of a cold (Gypsy); the dream of a troublesome woman from whom dreamer longs to be freed (Freud).

Crescent.—A dream interpreted as signifying successful love. The symbol of Isis and of motherhood. In Egypt it is used as an emblem of the Virgin Mary by Christians.

Cricket.—Pleasant meeting of old friends symbolized by this dream. Superstition holds this insect as a pleasant omen. Pliny mentions it as much esteemed among the ancient magicians.

Cripple.—To dream of a cripple denotes unexpected help or success (Gypsy); an interpretation doubtless founded upon the old superstition of the luck attendant upon meeting a cripple or a hunchback.

Crocodile.—See Alligator.

Cross.—To dream of a cross augurs success and honor; to carry it, trouble (Artemidorus). The cross as a symbol of victory is illustrated in the dream of the Emperor Constantine as related by Eusebius. In one of the marches the Emperor saw the "luminous trophy of the cross placed above the meridian sun, and inscribed with the following words: By this conquer."—*Gibbon.*

Crow.—Invariably ill-omened is this dream. Artemidorus holds it the dream of an adulterer. Raphael labels it the sign of a funeral. Cicero was warned of his own death by a number of crows circling about his head.

Crowd of People.—Importunity, excitement (Gypsy). "This dream is a sign of great excitement in the unconscious, especially in persons outwardly calm." (Jung).

Crown.—A dream of reward among all people: "To bear a gold crown on the head signifies the friendship of your liege, honor, pleasure and many gifts" (Artemidorus). The unvarying symbol of reward.

Crutches.—An unfavorable dream auguring illness (Artemidorus); obviously this dream is inspired by sensory stimuli.

Cuckoo.—Disappointment in love, a rupture (Gypsy); the cuckoo, according to Dr. Johnson, is the symbol of faithlessness.

Cucumber.—A dream auguring serious indisposition (Gypsy); sensory stimuli would account for this dream and its interpretation.

Cupid.—A dream of love and happiness (Artemidorus).

Cypress.—A dream of sorrow and mourning (Artemidorus); symbolism agrees with the dream.

D

Daffodils.—A dream of good health and good news (Gypsy); symbolism obvious.

Dagger.—Foretells death and suffering, unless you dream of grasping it firmly, when it augurs success. Jung interprets the dagger as a phallic symbol.

Daisy.—A good dream in spring or summer, auguring a true lover; bad in winter or autumn (Raphael); symbol the eye of day, the sun, also see the charm of daisy petals.

Dandelion.—This dream denotes secret enemies at work against you (Gypsy); interpretation probably derived from the fact that the farmers regard the flower as a nuisance.

Darkness.—A dream of warning against treachery, false friends, willful blindness to reason and good sense (Artemidorus).

Dates.—Either strong and powerful enemies or admirers of the opposite sex (Artemidorus); an erotic dream (Freud).

Day.—A dream of a clear day is a good omen (Artemidorus).

Deer.—Dissensions, disputes and quarrels with one's sweetheart (Gypsy); an erotic dream (Jung).

Deluge.—Overwhelming business loss (Artemidorus); symbolism obvious, financial affairs are usually indicated by storms, rain, etc.

Desert.—Loss of friends and wealth are shown by this dream (Artemidorus); loneliness and isolation are plainly symbolized.

Devil.—The worst possible dream (Gypsy).

Dice.—A dream of enmity, quarrels and business vicissitudes (Gypsy); symbolic interpretation moral and obvious.

Digging.—To dig in clean ground denotes thrift and good luck; in dirty or wet ground, trouble; to dig for gold and find large lumps, good fortune; to fail to find it, disappointment (Raphael). Most dreams of honest toil are of favorable augury.

Distaff.—A favorable dream (Gypsy). The symbol of woman's work (Jennings).

Dog.—A fortunate dream on the whole, denoting faithful friends (Gypsy). Modern symbol of fidelity, anciently held sacred to the Lares, i. e., the home.

Dolphin.—Out of water, a dream of the loss of sweetheart or friend; swimming it augurs unexpected adventure. In mediæval art it symbolizes social love. Anciently held as the special friend of man and the savior of the shipwrecked. The interpretation of this dream is therefore vague and inapplicable.

Dove.—A fortunate dream denoting happiness and fidelity

at home (Artemidorus). Originally an erotic symbol as the bird of Aphrodite, it became at a later date the bird of holiness, symbolizing the sacrificial offerings of the Hebrews. In the great Upanishads the human spirit is represented as a dove.

Dragon.—A dream of sudden changes in the worldly condition, riches and treasure (Raphael). In Christian art the dragon symbolizes Satan, or sin. With the Chinese a dragon, or winged serpent, is regarded as the symbol of the Infinite Intelligence, keeping ward over the Tree of Knowledge; a dragon was also the standard of the Welsh, of the West Saxons, of the Phœnicians and of the Chinese Manchu dynasty. The Celts use the word dragon to signify a chief, a dictator in time of danger, and probably the dream interpretation is derived from this symbol.

Dream.—To dream of relating a dream indicates that something unusual is about to happen (Raphael). Evidently a struggle on the part of the subconscious to bring the matter before the consciousness.

Dregs.—A dream of poverty, failure and loss (Gypsy).

Drown.—An unfortunate dream auguring illness (Gypsy). A dream evidently due to some physical cause affecting the breathing apparatus.

Drugs or Drugstore.—A dream of illness (Gypsy). Obviously a dream inspired by the subconscious knowledge of need.

Drum.—A dream of strife and war (Gypsy).

Duck.—A dream of profit and pleasure (Gypsy). A symbol of good fortune (Chinese).

Dust.—A dream of temporary calamity (Gypsy). Dust is the Christian symbol of humility and woe, but its effects are obviously temporary and easily thrown aside.

Dwarf.—An ominous dream of hatred against which you are warned to protect yourself (Artemidorus). The malevolence and ill-temper of the dwarfs by whom great personages were attended is proverbial.

E

Eagle.—An eagle rushing through the air denotes successful undertakings; flying overhead, dignity and honors; to a pregnant woman this dream augurs the birth of a prodigy.

Earthquake.—Losses, broken ties, bereavements (Gypsy); nature's own symbolism.

Earth-Worm.—A dream of secret enemies (Gypsy).

Earth.—A universally portentous dream (Gypsy). The earth as the symbol of the universal mother is curiously at variance with this interpretation of the oneirocritics. It is only to be accounted for by the hypothesis that in their anxiety to escape all implication of idolatry and paganism, the gypsies reversed the symbols of the ancient creeds.

Echo.—False news and absurdity are here indicated (Art).

Eclipse.—Of the sun, great loss predicted; of the moon, small damage, but whatever your wish you will not attain it (Artemidorus). The symbolism here is apparent.

Eels.—A warning to beware of uncertain speculations (Gypsy). "As slippery as an eel," is the old simile for a rogue.

Eggs.—A dream meaning happiness; broken eggs, however, prognosticate quarrels and law-suits; fresh eggs, good news (Artemidorus). An ancient symbol of creation the egg has been held as an emblem of good fortune by all races.

Elderberries.—A dream of good luck, speedy marriage and success financially (Raphael). The fruit of the sacred elder, these berries were highly esteemed by the ancient Prussians as symbols of good fortune.

Elephant.—A fortunate dream forecasting riches (Gypsy). A symbol of power and wisdom. In India the god of wisdom is elephant-headed.

Elk.—A dream of good luck (Gypsy). The great god El-ek; its horns were a protection from ill-luck (Bayley).

Emerald.—The dream indicates wealth, a rise in the world

(Gypsy). Persians use it as a charm against the devil, it also bestows knowledge of the future.

ENTRAILS.—A bad dream auguring sickness (Gypsy). Here the dream analysts agree with the gypsies on the ground of physical stimuli as causing this dream.

EPAULET.—A dream of dignity (Gypsy).

EQUATOR.—Good weather and fine crops are promised the farmer by this dream; to others, abundance (Gypsy). The tropical heat here symbolizes fruitfulness.

ERMINE.—Rise to honor and dignity; gorgeous state awaits this dream (Gypsy). The ermine symbolizes royalty.

EWE-LAMB.—A dream of a faithful and precious friendship (Gypsy). "A possession greatly prized" in Scriptural symbolism.

EYES.—A dream auguring success through foresight (Artemidorus). The symbol of the eye is eternal vigilance.

F

FAGGOTS.—A slander to the reputation (Gypsies). A phallic symbol (Jung, Freud).

FAIR.—This dream augurs coming into company of many people through whom you will profit (Gypsy). Here the gypsy interprets according to his own custom and tradition.

FAIRY.—A dream of riches and independence to the poor, to the rich temptation (Gypsy). The Providence of nursery legend and mythology, their dream symbolism is apparent.

FALCON.—To have one on the wrist, honor (Gypsy). "Now it fell that Kremhild, the pure maid, dreamed that she fondled a wild falcon and eagle wrested it from her. . . . Uta, her mother, interpreted it thus: 'the falcon that thou sawest is a noble man, yet if God keep him not, he is a lost man to thee." —*Fall of the Nibelungs.*

FAN.—A dream of pride (Gypsy). A Japanese emblem of authority, power, royalty.

FAREWELL.—To dream of bidding friends farewell denotes a

change in business (Gypsy). Evidently a dream from the subconsciousness.

FARM.—To dream of taking a farm denotes advancement; to visit a farm and partake of its products, good health (Gypsy). Obviously an interpretation derived from the rural districts.

FARTHING.—To dream that some one gives you a farthing, or that you are not possessed of one foretells a fall in the world (Gypsy). The unfortunate interpretation that invariably attends the dream of money.

FAT.—To dream of growing too fat is a sign of affliction, physical or otherwise (Gypsy). Obviously resultant of physical stimuli, probably the plethora attendant upon certain ailments.

FAWN.—A dream denoting inconstancy (Gypsy). Popular symbol of fleetness, timidity.

FEATHERS.—White feathers foretell success; dark feathers, the reverse (Artemidorus). A symbol of power, and in Egypt the emblem of truth, goodness and knowledge.

FERRET.—A dream of enemies deep and sly (Gypsy). Symbol founded on knowledge of natural history.

FEVER.—An evil dream of ambitious desires, extravagance, etc. (Gypsy); the restlessness and delirium accompanying fever would justify this interpretation of a dream undoubtedly attributable to the physical condition.

FIELDS.—Fertile fields, a dream of prosperity; barren fields, disappointment (Gypsy); a symbolical dream.

FIGS.—A dream of joy and pleasure; out of season, grief; to eat, loss of fortune; dry figs signify the slipping away of wealth, but success in married life (Gypsy). In sacred symbolism they denote prosperity (Smith). They were held as sacred by the Romans, a symbol of fruitfulness and life, also an erotic symbol.

FINGER.—To dream of losing one, trouble (Gypsy). A dream due to physical stimuli, probably gout, etc.

FIRE.—A dream of health and happiness; to be burned,

however, signifies calamity (Gypsy). Sacred to primitive man it symbolizes fructifying strength and heat, the life-giving element.

Fire-Brand or Torch.—Good for young folk to whom it signifies love and pleasure; to see another hold a fire-brand is an ill dream for one who would be secret (Artemidorus). Symbolism obvious.

Fire from Heaven.—

"When thou dreamest Fire from Heaven is sent
Some extraordinary thing is meant;
A king or prince that often dreameth so
Will in his country find both war and woe."

—*Artemidorus.*

Fish.—Much pleasure, and comparative independence (Raphael). A dream of fish denotes gastric disturbances (Manaceine). Originally an emblem of sex and of fecundity it was adopted by the Christians as a symbol of Christ and the church.

Flames.—To dream of flames denotes happiness (Gypsy). Flames, a Christian symbol of zeal, fervor.

Fleas.—A dream of annoyance and discomfort (Gypsy). Probably the result of physical stimuli.

Fleet.—To dream of a fleet of vessels promises fulfillment of hopes (Gypsy). Ships symbolize hopes both in ancient and modern symbolism.

Flies.—Troublesome persons who will scandalize you (Gypsy).

Floods.—See Deluge.

Flowers.—Joy is indicated by dreaming of flowers in season, the dream augurs disappointment, white flowers are but slightly unfortunate; yellow flowers forecast painful difficulties; red flowers indicate death (Gypsy). Freud regards this as a purely erotic dream. In Christian symbolism flowers symbolize immortality; cut flowers, however, are emblematic of death.

Flying.—Invariably a happy dream, auguring beautiful

things to come. Modern dream interpreters, however, classify it as a typical dream induced by vertigo, etc.

Fog.—A dream of uncertainty (Gypsy).

Foolscap.—To dream of one signifies foolishness (Gypsy). An occult symbol of determination to suffer wrongs gayly.

Forest.—A dream of dire trouble and sorrow (Artemidorus). The legends that people the forests with witches, ogres and giants account for this interpretation.

Forge.—A dream of brilliant success through hard work (Gypsy).

Fountain.—To dream of a clear fountain indicates abundance to well persons and health to invalids (Artemidorus). A symbol of the gospel and of miraculous healing waters.

Fox.—A dream of a lurking enemy determined to undermine you (Artemidorus) ; the symbol of cunning (Hartmann).

Fratricide.—Success will never attend the dreamer of this dream (Raphael). The interpretation of what is evidently regarded as a wish dream.

Frogs.—A lucky dream, forecasting good to all conditions (Artemidorus). The symbol of transformation and of myriads (Churchward) ; of regeneration, new life, resurrection (Budge).

Frost.—An unfortunate dream (Raphael). To a man in business, difficulties in trade, love nipped in the bud, etc. The symbolism is apparent.

Funeral.—The funeral of a relative or a great lord is a good dream; betokening either a wealthy marriage or a fortune through relatives (Artemidorus). A wish dream (Freud).

G

Gad-flies.—A dream of trouble in store for the dreamer (Gypsy).

Gallows.—Fortunate, the dreamer will rise proportionately to the height (Gypsy).

Gardener.—A dream of good luck and speedy success

(Gypsy); agriculturists generally connote good fortune in gypsy symbolism.

GARLANDS.—A dream of triumph (Gypsy).

GEESE.—The cackling of geese, good luck and speedy success in business (Artemidorus). See Roman history of the cackling geese that saved the city.

GEMS.—A dream forecasting a rise in social position (Gypsy).

GILLY-FLOWER.—A dream denoting bad speculation (the significance of the flower itself).

GIRDLE.—A dream of marriage; a new girdle denotes honor, a broken one damage, a golden girdle gain, a silver one less profit (Artemidorus). In Christian symbolism it is an emblem of righteousness, virtue, truth.

GOAT.—Enemies, trials and deceit (Artemidorus). An emblem of lewdness and wickedness in Christian symbolism.

GOLD.—To dream of gold embroidered garments, indicates joy and honor, to wear a gold crown signifies royal favor; to gather up gold and silver signifies deceit and loss; to dream of pockets full of gold betokens but little money (Artemidorus). Gold was the emblem of the sun, of the goodness of God.

GONDOLA.—See boat.

GOOSE.—A bad dream for a single man auguring a silly and incompetent wife (Raphael). Modern nursery lore represents the goose as an emblem of silliness, despite that fowl's illustrious reputation in both Rome and Egypt.

GOOSEBERRIES.—Many offspring and the accomplishment of plans are denoted by this dream (Raphael). The ancient symbol of reproductiveness and fertility.

GORE.—To see a quantity of gore or congealed blood augurs dreadful calamity or death (Raphael). A dream that might be interpreted as either symbolical or inspired by physical stimuli.

GRAIN.—A dream of prosperity; to see great bins in a storehouse, plenty; a field of grain denotes profit; to harvest

grain augurs wealth; to carry it, weariness (Artemidorus). The symbolism is obvious.

GRAPES.—Eating grapes, cheerfulness, profit; treading grapes, the overthrow of enemies; gathering white grapes, gain; gathering black grapes, damage (Artemidorus). The symbol of joy, happiness and fertility.

GRASS.—To dream of walking through fields of grass signifies happiness and fortune; to dream of grasses such as sorrel lettuce, etc., denotes grief and embarrassment. To eat them sorrow and sickness. Dead or withered grass denotes misfortune (Gypsy).

GRASSHOPPER.—A dream prognosticating poverty due to lack of energy on the part of the dreamer (Raphael). The symbol of improvidence.

GRAVE.—To see one being dug, the sign of the funeral of a friend or relative; if you dream you are in it yourself, your recovery is doubtful (Gypsy).

The first part of this interpretation might readily be construed as a wish dream, the second part as denoting incipient malady.

GREEN GAGES.—To dream of eating these plums denotes trouble and grief (Raphael). This bit of interpretation is plainly due to physical stimuli.

GRIND-STONE.—Success through toil indicated by this dream (Gypsy).

GROCERY.—Wealth by dishonest means (Gypsy).

GROUND.—To fall to the ground, humiliation and disgrace (Gypsy). Freud places an erotic construction upon this dream.

GROVE.—Trouble but in a less degree than in a forest (Gypsy).

GUITAR.—A dream of happiness (Gypsy).

GUN.—To hear the report of a gun denotes the death of a friend, a slander, enmity and loss (Gypsy).

GYPSY.—To see one in a dream, a lucky sign to business men (Gypsy).

H

HACK.—To see one denotes a visit from a friend.

HAIL.—Sorrow and trouble, with tempest and thunder, afflictions; repose to the poor, however, for during storms they rest (Artemidorus).

HAIR.—To dream that you have white hair denotes high honor; black and short, misfortune; disheveled hair, annoyances, sorrows, etc.; falling out, loss of friends; hair in a tangle, lawsuits; long hair like a woman, effeminancy, weakness; longer and blacker than usual, increase of riches; thinner than usual, affliction, poverty; seeing it grow white, loss of fortune; a bald-headed woman, famine; a bald-headed man, abundance, riches, health (Gypsy).

HAMMER.—A dream of oppression (Artemidorus).

"Like a hammer that breaketh the rock in pieces," Jeremiah xxiii.

HANDBILLS.—To post them, dishonor; to read them, labor without reward.

HANGING.—To dream of being hanged prognosticates success in proportion to the gibbet; if the dreamer be ill he will find joy and contentment; the dream of condemning another to be hanged signifies anger with the person, followed by a restoration of confidence which will be abused. The Persians and Egyptians interpret the dream of hanging as auguring riches, honor and respect. To dream of being delivered from being hanged forecasts downfall in estate and dignity (Artemidorus).

HARE.—A dream of wealth resulting from fertility of resource and address. Symbol of nimbleness of wit and cleverness in Gypsy and African lore.

HARP.—A cure for madness (Gypsy). Ancient symbolism.

HARPIES.—Tribulation and pain caused by envious persons, malice and treachery (Artemidorus); see Mythology.

HART.—To kill a hart in your dreams forecasts an inheritance from an old man, also the overcoming of fugitive and deceitful enemies. A running hart shows wealth through

subtlety (Artemidorus). A symbol of fleetness and of hermit life.

HARVEST.—A dream of prosperity (Gypsy).

HARVESTERS.—To dream of many of them denotes success in trade; to see them idle, scarcity (Gypsy).

HATCHET.—A warning to expect peril or death (Gypsy).

HAWK.—The dream of the commencement of a new enterprise; if the hawk dart downwards you will succeed, but if a little bird attack the hawk you will fail (Gypsy). Ancient symbol of the sun, of intelligence and good luck; also of enterprise; the bird of Horus.

HAWTHORN.—A dream of constancy (Gypsy). Symbol of constancy.

HAY or HAY-CART.—Success through diligence (Gypsy); agricultural symbol of prosperity.

HEADACHE.—A dream of trouble, sickness, loss of wealth (Gypsy). The physical stimuli account for this interpretation.

HEALTH.—A bad omen for the sick (Gypsy). Evidently due to physical stimuli.

HEART.—To dream of the heart as sick or suffering augurs illness dangerous in proportion to the suffering; an injury to the heart portends danger; to dream of having no heart shows that death is near at hand (Gypsy). Obviously attributable to physical conditions.

HEAT.—To dream of eternal heat denotes fever (Gypsy). Obvious interpretation.

HEATHER or HEATH.—A dream of hope; if withered or dry, frustrated hopes (Gypsy).

HEAVEN.—A beautiful and auspicious dream; to ascend thereto, grandeur and glory (Artemidorus).

HEDGEHOG.—A dream forecasting the meeting with an old friend whom you have not seen for years (Gypsy). A Gypsy emblem of honesty and loyalty.

HEDGES.—When green, prosperity; when thorny and impenetrable, dangers and difficulties (Gypsy). Obvious symbolism.

HELL.—A dream denoting mental agony or bodily pain (Gypsy).

HEN AND CHICKENS.—See Brood.

HERBS.—To dream of hemlock, henbane and other poisonous herbs denotes that you are in danger, but to dream of useful herbs is good (Gypsy). Apparently a dream from physical stimuli induced by the odors of the herbs in question.

HERDSMAN.—A dream of damage to the rich and profit to the poor (Raphael). Here the interpretation is obviously based on reason, for what would be gain to one is loss to the other.

HERD OF CATTLE.—See Cattle.

HERMIT.—See Abbott.

HERON.—See Crane.

HICKORY-NUTS.—Trouble from creditors.

HILL.—To dream of climbing a steep hill and reaching the top, difficulties overcome; to fail to reach the top, disappointment; green hills in the distance, hope, promise (Artemidorus).

HOG.—Avarice and greed are augured by this dream (Artemidorus); symbol of sensuality; Circe turned men to swine of old.

HOLLY.—A good dream (Gypsy); the symbol of joy.

HONEY.—A dream of prosperity (Artemidorus). "A land flowing with milk and honey," was the promised land of the Hebrews.

HOPS.—A dream of peace and plenty (Gypsy); the soothing influence of hops is well known.

HORNET.—A dream of vexations (Gypsy).

HORNS.—Dream of wearing horns denotes dominion and grandeur (Artemidorus). Horns have ever been worn by priests and rulers of barbarous tribes as symbols of state and power. Jung and Freud attach to them a phallic significance.

HORSE.—A dream of happiness, to dream of riding signifies success (Gypsy). Jung regards this as an erotic dream; courage and generosity are symbolized by the horse, while

Swedenborg regards it as the emblem of the "intellectual principle."

Horse-Chestnut.—A dream denoting home quarrels and worries.

Horse-Shoe.—A peculiar dream denoting good fortune in business and home affairs (Gypsy). A world symbol of good fortune.

Hospital.—An unfortunate dream (Raphael). A dream of sensory origin.

Hounds.—To dream of following them denotes unprofitable pursuits (Gypsy). Symbolism obvious.

House.—To build one, profit; to be in a strange house denotes change (Gypsy). Scherner contends that the dream phantasm of a house has its representation in the entire organism. Under some conditions a single organ would be represented by a whole series of houses. Long rows of houses symbolize intestinal excitements. On other occasions particular parts of the house would represent particular parts of the body. In one headache dream, the ceiling of the room which the dreamer sees is covered with disgusting reptilelike spiders —the ceiling represents the head (Freud).

Howls.—To hear howls in a dream is an omen of death (Gypsy); popular superstition concerning howls responsible for this interpretation.

Humming-Bird.—Travel in a foreign land, success there is denoted by a dream of this little creature flittering from flower to flower (Artemidorus).

Hump-Back.—A dream denoting prosperity (Artemidorus); derived from the superstition that these unfortunates bring luck to whosoever touches the hump.

Hyacinth.—A dream denoting riches (Gypsy).

Hydra.—To see a hydra or seven-headed serpent signifies temptation (Art). See symbolism of the serpent.

Hyena.—A dream of cruel sorrow (Gypsy). The symbol of ferocity.

Hymns.—To sing them in a dream signifies the dreamer's

death (Gypsy). The symbolism connecting hymn-singing with the funeral service is obvious.

Hyssop.—A dream signifying labor, trouble, sickness, weakness. To physicians, however, the dream is propitious (Artemidorus).

I

Ice.—Always a bad dream (Raphael). Probably a dream caused by unnatural chilling of the sleeper's body, and therefore not good.

Icicles.—To a young woman marriage to an old and wealthy man (Gypsy).

Idiot.—To dream of being turned idiot and going mad augurs favor with princes, also gain and pleasure through things of the world (Artemidorus). An instance of the philosophical basis of certain interpretations.

Illness.—A dangerous dream (Raphael).

Illumination.—Some great joy at hand is augured by this dream (Gypsy).

Imps.—An ill dream for those advanced in years, to others disappointment (Gypsy). The imp is a symbol of malice.

Incense.—A dream of flatterers, parasites, etc. (Gypsy).

Indigence.—A dream of becoming indigent indicates sudden gain (Gypsy), probably based upon the caution of the provident and therefore successful person.

Infernal Things.—To dream of an infernal spirit is a bad sign, indicating death to the sick, melancholy to the healthful, also anger, tumults, illness (Artemidorus). This dream is conceded by physiologists to result from outward stimuli.

Infirm.—To dream of seeing a person becoming infirm, indicates you, yourself, will become so (Gypsy). A dream inspired by physical weakness.

Insects.—A dream of illness and loss (Artemidorus). This dream usually due to overindulgence in alcoholic liquors.

Iron.—To dream of being hurt with iron signifies damage;

to trade in iron with strangers, losses and misfortune (Artemidorus). See Kipling, "Rewards and Fairies."

Island.—A dream auguring isolation, loneliness (Gypsy). Obviously symbolical.

Ivory.—Augurs abundance and success (Gypsy). Held as a precious substance by orientals.

Ivy.—A dream of strong trust and friendship (Gypsy). A symbol of the Trinity and of the triple creative power, also of loyalty and friendship.

J

Jackal.—This dream denotes an enemy who will backbite and bring trouble (Gypsy). An Egyptian symbol of judgment, and of watchfulness over sacred things, it was evidently held in horror by the faiths that succeeded those of Egypt.

Jackdaw.—To dream that one crosses your path, bitter enemies; to catch one, success in defying enemies (Gypsy).

> "I neither tattle with Jack Daw
> Or maggot-pye on thatched house straw,"

says Rowlands in the "Night-Raven" (1620).

Japan.—A dream of ill-luck (Gypsy); symbolism probably based upon Japanese inhospitality to foreigners in former days.

Jaundice.—A dream of sickness and poverty (Gypsy).

Jessamine.—A dream of true love and success (Gypsy). Poetic symbol.

Jewels.—See Gem.

Judge.—To come before a judge, a bad dream, indicating malice, persecution, etc. (Gypsy); a dream probably interpreted from the Gypsy experience.

Justice.—A good dream (Gypsy).

K

Kangaroo.—Prolonged worries, to kill one is a lucky dream (Gypsy). Wild animals generally symbolize misfortune with

gypsy interpreters; Freud and Jung, however, attach to them an erotic significance.

KETTLE.—A bright kettle denotes success in every day life (Raphael). Obvious symbolism of the Gypsy life.

KEYS.—A dream of coldness and hindrances to travelers. Fortunate for managers of other people's affairs; to dream of giving a key augurs marriage; to receive one, honor and confidence; many keys denote wealth; to lose keys denotes anger and misfortune (Gypsy). A talisman of power, sagacity and foresight. Christ speaks of the key of knowledge (Luke xi, 52). Chinese symbol of prudence.

KID.—A dream of thrift (Gypsy symbol).

KILL.—See Murder.

KISS.—To kiss a relative in a dream denotes treason; a stranger, a speedy journey; the earth, humiliation; the hand of a person, friendship, good fortune; the face of a stranger rashness followed by success (Gypsy).

KITE.—A dream auguring elevation in life; should the string break, sudden downfall (Raphael); Kite (the bird); a dream portending danger of robbers (Artemidorus). Kites and buzzards are symbols of rapine and robbery (Brand).

KITTEN.—Joy, peace and happiness at home; to be scratched by one, an unhappy married life (Gypsy).

KNAVE.—To dream of being one connotes wealth; to be connected with them, lawsuits (Artemidorus).

KNEE.—To fall upon the knees symbolizes need of help (Gypsy).

KNIFE.—An unfortunate dream, bright sharp knives connote enemies.

KNIFE-GRINDER.—To see one foretells robbery (Gypsy); this occupation was a common one amongst the Gypsies themselves.

KNIGHT IN ARMOR.—A dream of peril to come (Gypsy).

KNITTING.—A dream denoting wicked talk, gossip (Gypsy). The domestic occupations of women frequently bear this meaning.

KNOTS.—A dream of embarrassment and perplexity (Gypsy); "a knotty problem," etc. Chinese symbol of longevity and luck (Pavitt).

L

LABORER.—A dream denoting happiness, increase of fortune, etc. (Gypsy). Symbolic of frugality, prudence, etc.

LACES.—To wear them in a dream forecasts disappointment in some new garments (Gypsy).

LACKEY.—A dream denoting a secret enemy; on the back of a carriage, undue pride and ostentation (Gypsy). Symbolism apparent.

LADDER.—A dream of advancement; to ascend denotes elevation; to descend augurs a downfall (Artemidorus).

LADIES.—To see one, a dream of weakness, frailty; many ladies, calumny and slander (Raphael).

LADY'S MAID.—A dream of evil reports that will injure the dreamer (Gypsy).

LAKE.—See Brook.

LAMBS.—Always a favorable dream except to slay one, this denotes moral torment; to own one, comfort, peace and happiness (Gypsy). Christian symbol.

LAMP.—To carry a bright one, success, an especially favorable dream for lovers; a dim lamp, sickness; a light that goes out or is extinguished, death; or at least danger (Raphael). In ancient symbolism the lamp or flame represented the vital spark of life. Truth, righteousness, illumination, etc., are symbolized by the lamp in scriptural art.

LANCE.—A dream of trouble and tragedy (Raphael); an erotic dream (Jung); Christian symbol of martyrdom; Greek symbol of the god Mars.

LANTERN.—To dream of carrying one on a dark night foretells riches; to stumble denotes trouble; for the light to be darkened or extinguished, poverty (Artemidorus). Modern symbol of lanterns, leadership; Christian symbol, piety and truth; the tarot gives it as a symbol of wisdom.

LARK.—A lucky dream forecasting health and prosperity (Raphael); the symbol of joy and of praise (Bayley).

LAUREL.—A dream betokening victory and pleasure (Raphael); symbol of victory.

LAW, LAWYERS.—A dream forecasting heavy business losses; after this dream be careful about entering into bargains or contracts (Raphael).

LEAVES.—Trees covered with fresh leaves signify success in business; blossoms and fruits among leaves, a dream of marriage; withered leaves signify losses and bad crops (Raphael).

LEECHES.—To dream of leeches being applied denotes sickness (Raphael); as an ancient and popular remedy, the application of leeches would connote a subconsciousness of illness.

LEEKS.—See Onions.

LEOPARD.—To dream of a leopard signifies dangers and difficulties and as many changes as there are spots on his coat (Gypsy). The leopard is the symbol of watchfulness and alertness, also treachery.

LEPER.—A dream of shame and infamy, it also prognosticates illness (Gypsy).

LETTERS.—To write or receive them, good news (Gypsy).

LETTUCE.—See Grass.

LIAR.—To dream of being called one denotes wealth by questionable means (Gypsy).

LIBRARY.—To dream of being in a library shows success through wisdom and learning (Gypsy).

LIFE-BOAT.—A dream prognosticating success at the last moment (Raphael).

LIGHT.—To dream of being aboard ship and of seeing a light afar off assures one of his desires; to hold a burning light in the hands is good, especially to the young, signifying accomplishment of designs, honors and good will to all persons. A light in the hands of another foretells the discovery of mischief and the punishment of the offender (Old Dream Book). The symbolism is easily followed.

LIGHTNING.—A portentous dream of war and trouble (Gypsy).

LIGHTHOUSE.—A dream of warning of danger ahead and the possibility of a mistake in judgment (Raphael).

LILIES.—A dream promising happiness through virtue (Raphael). A symbol of innocence, of chastity and of purity.

LILY OF THE VALLEY.—A dream of humility; water lily, regeneration and purification; Lotus, symbol of new birth, of inexhaustible life, immortality. Tiger-lilies, a dream of the temptation of wealth (Gypsy).

LIMPING.—A dream prognosticating misfortune and shame (Artemidorus).

LINEN.—To dream of being dressed in clean linen denotes glad tidings; soiled linen, poverty, imprisonment, disappointment, etc. (Artemidorus).

LION.—A dream denoting discourse with a great king or commander; combat with one forecasts a quarrel with some great adversary, and the lioness signifies the same as the lion, only less good and less hurt, and that not by men but by women. "I have known by a dream of a lioness tearing or biting that rich personages have fallen into crimes and accusations." Artemidorus. Strength, majesty and courage are symbolized by the lion. In Egypt the overflow of the Nile occurred when the sun was in Leo, the constellation of the lion. Hence the Lion's months became symbols of water-spouts, etc.

LIZARD.—Misfortune through secret enemies is denoted by this dream (Artemidorus). The lizard is the mediæval symbol of misfortune and ill-luck.

LOAD.—A dream of care and toil, to succeed in carrying it, the triumph over difficulties (Gypsy).

LOAVES.—To dream of seeing loaves foretells want (Gypsy). Evidently a desire or need is assumed as the foundation of this dream.

LOBSTERS.—A dream foretelling sorrows and troubles (Gypsy).

Lock.—A dream auguring difficulty in the attainment of your desire (Gypsy).

Locomotive.—A dream auguring travel (Raphael).

Locusts.—A dream forecasting extravagance, misfortune and short-lived happiness (Gypsy).

Logs.—To dream of cleaving logs portends a visit from strangers (Artemidorus).

Looking-Glass.—To dream of looking from high places, out of windows, or in a well denotes ambition, imagination, confused desires. Looking in a mirror, to married folk betokens children; to the young, sweethearts; vanity to a maid. To see oneself in water forecasts the dreamer's death or that of a friend (Artemidorus). This dream can be directly traced through ancestral memory back to the legends of mythology.

Loss.—For a woman to dream of losing her wedding-ring augurs little love for her husband; if she finds it again, the love is not wholly dead; for a man to lose his shoes, signifies reproaches (Gypsy).

Love.—To dream of unsuccessful love is a dream of contrary, you will marry and be happy; to dream that friends love you foretells prosperity in all things; to dream of being with your lover foretells a speedy marriage (Raphael).

Lucky.—To dream that you are lucky is a dream of contrary, of misfortune (Raphael).

Lute.—A dream of delightful company, happiness, success (Gypsy).

Lying.—To dream of lying is bad except for players and those who practice it professionally (Gypsy).

Lynx.—A dream warning you that you are watched by a keen-eyed enemy (Artemidorus).

M

Mace.—To dream of mace is good, for mace comforts the heart (Artemidorus).

MAGICIAN.—A dream connoting unexpected events, surprises (Gypsy).

MAGNET.—A dream warning you to resist the snares that are across your path; to see a magnet denotes that you are planning to fascinate some other person (Raphael).

MAGPIE.—A dream of deceit (Gypsy). The bird itself symbolizes deceit and misfortune.

MALICE.—To dream that some one bears you malice denotes a sudden advancement to an important place in the world (Gypsy).

MALLOWS.—To dream of eating mallows signifies exemption from trouble, as this herb renders the body soluble (Artemidorus). This is an unusually clear example of the folk lore that has made symbols and symbolism in dreams.

MANTLE.—See Cloak.

MAP.—To dream of examining a map denotes that you will leave your native land (Gypsy).

MAPLE.—A dream of comfort and a happy life (Gypsy). The national emblem of Canada, connoting goodness, service, etc.

MARE.—For a man to dream of seeing a young mare denotes marriage to a beautiful, young, rich gentlewoman; an ill-shapen mare denotes a disadvantageous alliance (Artemidorus).

MARIGOLDS.—Constant lover, happy marriage, advancement, riches (Raphael). It is called the flower of flame or light, and is also used to break the spells of enchantment.

MARINER.—A dream denoting voyages (Gypsy).

MARKET.—See Fair.

MARRIAGE.—A dream invariably auguring sickness, death, etc.

MARS.—An unfortunate dream forecasting quarrels at home and abroad (Gypsy).

MARSH.—To dream of walking in a marshy country, troubled life; swamps denote sorrows and difficulties; to escape

them, future comfort; to try to till a marsh, misery in spite of work (Gypsy).

MARTEN.—See Wren.

MARTYR.—A dream of honor and public approbation (Gypsy).

MASK or MASQUERADE.—To attend one is a dream of deceptive pleasure (Gypsy).

MASTIFF.—A dream of a strong, powerful, but unknown, friend; to be bitten by one, injury from a friend (Gypsy). Jung and Freud classify all dreams of animals or of being bitten by animals as erotic, or sex dreams. The mastiff is the modern symbol of loyalty, gentleness and fidelity.

MAT.—To dream that a door mat has been stolen forecasts that some one will try to enter your house (Raphael). A dream obviously originating in the unrecorded observation made by the subconscious.

MAY-POLE.—A dream denoting love and lovers (Gypsy); an erotic symbol (Freud). The maypole dance and festival had its remote origin in sex-worship (Frazier).

MEADOW.—To dream of walking through pleasant meadows portends happiness (Gypsy).

MEDAL.—To dream of receiving medals for good conduct denotes depravity and loss of character (Raphael) Evidently a wish dream arising from the consciousness of a guilty conscience.

MEDICINE.—To dream of taking it with difficulty is a dream of physical distress (Gypsies and medicos agree on this dream).

MELONS.—To a sick person this is a dream of recovery by reason of the juiciness which dispels fever (Gypsy); a dream originating in physical stimuli indicative of coolness and moisture after fever.

MICE.—A dream of envious slanderers, also of poverty (Gypsy).

MIDWIFE.—A dream denoting revelation of secrets and hurt thereby (Artemidorus).

Milk.—To drink it, joy; to sell it, a disappointment in love; to milk a cow, abundance, plenty (Gypsy).

Mill or Miller.—A dream denoting happiness and riches (Gypsy). Prosperity is usually attributed to these gentry, i.e., millers.

Mire.—An evil dream although it may be rendered harmless (Raphael).

Mirror.—See Looking-glass.

Miser.—Like all dreams pertaining to money or hoards, this is unfavorable (Gypsy).

Mistletoe.—A dream of fortune and health (Gypsy). The legends attached to the plant justify this symbolism.

Money.—Ever an evil dream (Raphael).

Monk.—See Abbot.

Monkeys.—See Ape.

Monster.—To dream of a monster or monstrous fish at sea is evil, but a monster on land is good, signifying evil enemies who will be impotent (Artemidorus).

Moon.—A brilliant moon prognosticates: to a wife, love and good health; to a husband, increase in wealth. New moon: advancement in business; waning, death of a great man; a halo around the moon denotes pardon and deliverance through a female; a red moon, voyages, pilgrimages; dull moon, death or illness to wife, sister or female relative; perilous journeyings, especially by sea, brain fever, eye trouble. An obscure moon becoming bright, profit to a woman, joy to a man. From clearness to obscurity, loss, sadness, misfortune to men and women. Two moons denote increase in rank and dignity; when a beautiful woman dreams of the moon, the dream forecasts high standing, dignity and admiration. To thieves, murderers, etc., it denotes justice; to invalids danger of death or shipwreck. For a young girl or widow to dream of a full, dazzling moon, the prognostication is marriage; to a married woman, the birth of a beautiful daughter; to a man the birth of a son. A happy dream to jewelers, goldsmiths, etc.

(National Dream Book). Most of these presages, it will be observed, are astrological.

Moor or Negro.—An unfortunate dream (Gypsy). The general superstition attached to a dream of darkness or black objects seems to apply here.

Morning-Glory.—A hopeful, happy dream (Gypsy). A symbol of the resurrection (Smith).

Mosquitoes.—Persecution from petty enemies (Gypsy).

Moss.—A dream signifying the acquisition and hoarding of money (Gypsy).

Mother.—To dream of your mother (living) denotes joy; if she be dead, sorrow (Gypsy).

Moths.—A dream of a love affair in which the dreamer will suffer betrayal (Gypsy). The proverbial moth and flame is symbolized in this dream.

Mountains.—A dream of heaviness, fear and trouble (Artemidorus). Thus Kremhild warns her lord Siegfried of his approaching death.

"Nay, Siegfried, I fear some mischance. Last night I dreamed an evil dream; how that two mountains fell on thee and I saw thee no more. If thou goest thou wilt grieve me bitterly." Nevertheless he rode off. She never saw him alive again.—*Fall of the Niebelungs.*

Mouth.—To dream of being unable to open the mouth, danger of death (Gypsy). A dream due to physical conditions.

Mud.—To dream of being covered with it denotes slander (Gypsy).

Muff.—A dream forecasting a harsh winter, lack of money (Gypsy). In this instance the subconsciousness has probably recorded weather signs of which the consciousness has taken no note.

Mulberry-Tree.—A dream of increase of wealth, of abundance of goods (Artemidorus). A symbol of prosperity in Persia and in Italy.

Mule.—A dream that is good for all work, especially husbandry, only that they cross weddings and increase; to dream that mules are savage and mad and that they do hurt argues deceit by some one of your own household (Artemidorus).

Mushrooms.—To dream of eating them danger of death or personal sickness to the dreamer (Gypsy). Evidently an anxiety dream, expressed in the doubt of the mushrooms.

Music.—A dream of ravishing music signifies sudden and delightful news; harsh sounds denote the contrary (Artemidorus).

N

Naked.—A dream of sickness, poverty, affront, fatigue. Invariably ominous according to older interpreters. Modern students, however, attribute to it a totally different significance; holding it in some instances as a wish dream, in others as an erotic dream and again as a dream symbolizing freedom from social restraint. The theory of the subconscious and its warnings, etc., is, however, in accord with the older school, for the dream of nakedness might readily originate in fear, especially with women who habitually devote a large amount of thought to clothes.

Neck.—A dream of power, honor, riches. Imperfections or ailments of the neck, however, prognosticate sickness (Artemidorus).

Necklace.—A dream of riches and honor; if you break it, misfortune (Gypsy).

Nectar.—Riches, honor, a long life (Gypsy). This was the drink of the ancient gods.

Need.—A dream of need denotes wealth in store (Gypsy). The shrewd interpreter might easily augur that the anxiety that roused the dream would give birth to frugality, etc., that tend to accumulate wealth.

Needles.—A dream of disputes and quarrels (Gypsy).

"Needles and pins! Needles and pins!
When a man marries"—etc.

NEST.—Full of eggs a dream of profit and domestic happiness; success in love, etc.; broken eggs, or dead birds, distress and desolation (Gypsy).

NET.—To dream of being entangled in denotes worry and a powerful enemy who is attempting to ensnare you (Gypsy).

NETTLES.—To dream of stinging yourself denotes striving to attain desire; in youth it augurs love that will risk all.

NEWSPAPER.—To dream of buying and selling denotes hard work and small profit. To read one, deception (Gypsy).

NIGHT.—To be suddenly overtaken by night, a sudden adversary. To walk on a dark night denotes grief, disappointment, loss. It is ominous to dream of night-birds, with the exception of the nightingale, which denotes joyful news to the dreamer, if a married woman, she will have children who will be great singers (Artemidorus). It is said that Jenny Lind's mother dreamed of a nightingale.

NIGHT-GOWN.—To dream of wearing one denotes an honorable career; to dream of tearing it, hasty action (Gypsy).

NIGHTMARE.—To be ridden by a nightmare signifies that a woman shall suddenly marry; that a man shall be domineered over by a fool (Artemidorus).

NOBILITY.—To dream of fraternizing with them, signifies social downfall (Gypsy).

NOSE.—To dream of a great, fair nose is fortunate, signifying subtlety, prominent acquaintances, great personages. Dreaming of a nose longer than ordinary promises wealth and power; two noses augur discord and quarrels; stopped up nose, deceit in the domestic circle (Artemidorus). The Egyptian priests believed that a wart on the nose indicated knowledge in proportion to the size of the wart (Churchward).

NOSEGAY.—An unlucky dream prognosticating withered hopes (Artemidorus).

NUMBERS.—Freud believes that numbers in a dream have

certain symbolism of their own. The subject, however, is too exhaustive to be treated here.

Numbness.—A dream indicating futile labor and discouragement.

Nun.—See Abbot.

Nurse.—To dream of a nurse denotes sickness, sorrow and trouble (Gypsy).

Nuts.—The kernels well-filled, a dream of riches, happiness and honors; shriveled kernels denote disappointment (Gypsy).

Nutmeg.—To eat one is a dream of sickness; to grate one, victory despite obstacles (Gypsy).

Nut-Trees.—To see nut-trees and to crack and eat their fruit signifies riches gathered at great pains. Hidden nuts denote the discovery of treasure (Artemidorus).

O

Oak.—A dream presaging long life, riches, happiness (Artemidorus). The symbol of strength, longevity, etc.

Oars.—To dream of losing one, death of the father, mother or some one to whom the dreamer looks for protection (Gypsy).

Oats.—A dream denoting success, to each after his own desire (Gypsy). Agricultural symbols are invariably auspicious.

Obelisk.—A dream of fame and wealth, of honors to be conferred (Gypsy). Rather curious symbolism in view of the fact that but recently has this meaning been attributed to the obelisks of Egypt, heretofore wrapped in mystery.

Obscurity.—To dream that the sun is obscured denotes damage to the reputation; the moon affects the life in a lesser degree (Gypsy).

Oculist.—A dream denoting some fault to repair, some evil or injury to confess (Gypsy).

Ocean.—The ancient symbol of life. In a dream a calm ocean augurs good, a stormy one ill, a smooth ocean denotes accomplishment in love and in life.

Offerings and vows to the divinity signify a desire to return to virtue and divine love (Gypsy).

Office.—To be deposed from office is a dream auguring ill, and if the dreamer be sick it presages death (Artemidorus).

Oil.—To be anointed is good for good women, but ill for men (Artemidorus).

Ointment.—A dream of illness (Gypsy).

Old Age.—A dream denoting wisdom (Gypsy).

Old Woman.—A fortunate dream; to court and marry one is also fortunate, but you will have reproaches from the world (Artemidorus).

Olive.—To dream of gathering them, peace, delight, happiness to all conditions; eating olives, a rise in circumstance (Gypsy). The emblem of peace and plenty.

Olive Tree.—Peace, delight, dignity, attainment of desire (Artemidorus).

Onions.—Luck both good and ill; to eat onions augurs receiving money, discovery of lost or stolen articles; a faithful but hasty sweetheart. Also attacks from thieves and failure of crops. To gather onions, joyful news, recovery from illness and a speedy removal (Artemidorus).

Opal.—A dream of deceitful security (Gypsy). The ill-luck attributed to the gem coincides with the interpretation.

Oranges.—A dream of tears, anxiety (Gypsy). Symbolism obscure.

Orchards.—Orchards in fruit is a dream of abundance; fountains therein, pleasure and great wit. Barren trees bear a contrary meaning (Artemidorus).

Organ.—The pealing of an organ augurs happiness and prosperity (Raphael).

Ornament.—A dream denoting want and penury through extravagance (Raphael).

Ostrich.—Long futile conversations are here denoted (Gypsy). Coincident with the legend of the stupidity of the ostrich.

Otter.—Disagreeable and dangerous acquaintances (Gypsy).

Overboard.—To fall overboard denotes poverty, imprisonment and sickness (Raphael). Obviously an anxiety dream.

Owl.—Unhappiness, sickness, discontent; the hooting of an owl in a dream denotes death (Gypsy). The Romans regarded the owl as the bird of wisdom, yet it was an evil portent; in Christian art they symbolize mourning and desolation.

Oxen.—An ox in a dream signifies the yoke of obedience; a pair of fat oxen predicts a year of plenty, lean oxen threaten scarcity and famine. Oxen plowing a field presage gain and plenty (Artemidorus). See Pharaoh's dream of the kine. The ox symbolized patience, strength and sacrifice, in Christian art.

Oysters.—"To dream of opening and eating oysters shows great hunger, or a living earned through pains and difficulty." Artemidorus.

Oyster-Shells.—Empty, these signify loss, disappointment, worry (Gypsy).

P

Padlock.—Mysteries to be solved (Gypsy). The Christian symbol of silence.

Painting.—A dream of painting a house denotes sickness in the family, but thrift and luck in business; to paint beautiful landscapes, poverty and false hopes (Gypsy). Practical symbolism.

Palace.—A good dream foretelling wealth and dignity (Gypsy).

Pall.—To dream of a body being borne to the grave foretells that the dreamer will attend a wedding.

Palm.—A dream foretelling success and prosperity, to a woman children, to a maid marriage (Artemidorus). The Christian emblem of victory.

Palm-Tree.—A dream foreshadowing great joy (Gypsy). The sacred tree of lower Egypt, also the Tree of Life (Egyp-

tian). The Scriptural symbol for the righteous and godly.

PANSY.—This dream foretells a constant sweetheart, but great poverty; the emblem of remembrance and kind thought.

PANTHER.—A dream prognosticating the approach of evil, a lawsuit (Gypsy); the panther is the symbol of watchfulness and alertness.

PANTOMIME.—A dream denoting living among deceitful persons (Gypsy).

PAPER.—To dream of white paper, innocence; written on, chicanery; printed, good fortune; decorated, deception (Gypsy).

PARADISE.—A good dream to each according to his desire and calling (Raphael).

PARALYSIS.—A dream denoting the approach of illness (Gypsy).

PARASOL.—To hold one open, a false covering; closed, a marriage (Gypsy).

PARENTS.—A dream of warning, especially if the parents be dead; if you have been guilty of folly their visit is to rebuke and to warn you of danger (Raphael). Obviously a dream inspired by a guilty conscience, expressed through the symbolism of the subconsciousness.

PARK.—To walk through a park, health and happiness (Raphael). The difference in the symbolism of the park and that of groves and forests is due to the difference in the ages to which they belonged respectively, the park being a mediæval institution, while the grove dates to remote antiquity.

PARROT.—This bird denotes the revelation of secrets, also eavesdropping (Gypsy).

PARTRIDGES.—To a man this dream connotes dealings with malicious and conscienceless women (Artemidorus). This bird has ever been held as the symbol of foolishness.

PASSING-BELL.—To dream of hearing it denotes the illness of the dreamer or of a near relative (Raphael).

PATCHES.—For a woman to dream of patching her husband's or her children's garments is an excellent augury of

well-being and riches (Raphael). Frugality and thrift are invariably recorded as happy omens.

PATH.—To dream of a straight path denotes success and virtue, a crooked and thorny path forecasts disappointment and treachery (Gypsy).

PAWNBROKER.—A dream of poverty, losses and disappointments (Gypsy).

PEACHES.—To dream of them in season denotes contentment, wealth and pleasure (Artemidorus). A Chinese symbol of longevity and good fortune; the peach-tree was also the symbol of the Paradise of Osiris.

PEACOCK.—To see one spreading its tail denotes wealth and a handsome wife; for a woman this is a dream forecasting the promotion of her husband to popular favor. To a young woman it symbolizes vanity and the attempted seduction by a coxcomb (Gypsy). The early Christians held it as the symbol of immortality. It was also the bird of Juno, who cursed whosoever should pluck its feathers; their children should never be well, nor should men come for their daughters; hence the superstition attached to these feathers. The modern symbol of pomp and vanity.

PEARLS.—A dream of tears (Gypsy). The jewel is also symbolical of weeping, especially to brides.

PEARS.—A dream denoting sickness (Raphael). It was held as an emblem of the human heart (Bayley).

PEAS.—A dream denoting success in business (Artemidorus).

PEN.—Adversity, loss to a business man (Gypsy). Probably derived from the idea that knowledge interfered with the accomplishment of business.

PEPPER.—A dream denoting truthfulness to the verge of irritation (Gypsy).

PERFUME.—To compound them and to distribute them among friends is a dream connoting agreeable news; to receive them as gifts denotes news in accordance with whether the scent be agreeable or otherwise (Gypsy).

PEST or PESTILENCE.—A dream threatening sickness and misfortune (Gypsy).

PET.—To dream of having one denotes protection by friends (Gypsy).

PETTICOAT.—A dream of trouble and sorrow (Raphael).

PHEASANTS.—A dream of inexhaustible happiness; to carry one in the hand, health, profit, glory; to eat one, surfeit, indigestion (Raphael).

PHOENIX.—A dream of renewed health and vigor (Gypsy). The symbol of immortality, resurrection, the soul.

PHOTOGRAPH.—A dream warning you to make a final settlement of your affairs (Gypsy). Evidently derived from the ancient superstition concerning photographs.

PICK-AX.—A warning of coming evil, destruction by fire (Gypsy).

PICTURES.—A dream of falsehood and deceit (Raphael).

PIES.—To dream of making pies augurs joy and profit (Gypsy).

PIG.—A dream both good and bad, false friends, but a faithful lover (Gypsy). Chinese lucky symbol, but regarded as an emblem of greediness.

PIGEONS.—A good dream. Wild pigeons signify dissolute women; tame pigeons, honest women and matrons (Artemidorus). For symbolism of pigeon see Dove.

PILLOW.—A dream prognosticating death (Gypsy). The Christian symbol of eternal rest. According to Budge it was used as a symbol of power and placed with the dead in order to enable them to lift their heads.

PILLS.—A dream forecasting sickness (Gypsy); an interpretation obviously attributable to sensory stimuli, and to subconscious knowledge of a physical condition.

PILOT.—A dream of safety and of protection (Gypsy).

PINCERS.—A dream of persecution and injustice (Gypsy). In Christian symbolism they represent martyrdom.

PINEAPPLES.—He who dreams of pineapples will soon re-

ceive an invitation to a feast or to a wedding; this dream also denotes prosperity and good health (Gypsy).

Pine-Cone.—A happy dream auguring health (Gypsy). The pine-cone is the symbol of life, abundance and power (Barber).

Pine-Tree.—To see a pine-tree in your dream signifies idleness and remissness (Artemidorus). This tree was especially dedicated to Dionysius, hence the interpretation after the passing of the Greek Gods.

Pins.—This dream signifies contradiction and discussion of trivial matters (Gypsy). Sharp or pointed instruments usually receive an unpleasant interpretation.

Pipe.—A dream of peace and tranquillity (Gypsy). The symbolism of the "Pipe of Peace" is probably derived from the American Indian.

Pirate.—To a girl this dream indicates marriage to a foreigner; to a man travel in strange lands (Raphael).

Pistol.—A dream prophesying attacks from secret enemies (Gypsy). Probably a suggestion from the subconsciousness, which recognizes much that is unperceived by the conscious.

Pit.—A dream forecasting decline of business, possible descent to want and distress; to fall into a pit denotes misfortune and tragedy (Raphael).

Pitchfork.—An evil dream save to farmers, to whom it augurs wealth through toil (Gypsy). A symbol of Satan in Christian art.

Pitcher.—To carry one, a dream of failure; to drop or break it, disaster, death (Gypsy). See legends, etc.

Planets.—A dream denoting joyful tidings (Gypsy). Probably derived from the Biblical description of the birth of Christ.

Plank.—To walk a plank in your dream forewarns you of treachery (Gypsy).

Plants.—See Flowers.

Plow.—A dream denoting wealth through industry, also marital comfort (Raphael).

PLUMS.—Green plums forecast sickness; ripe ones are fortunate; to dream of picking them from the ground and finding them rotten denotes false friends, poverty and disgrace. (Raphael).

POLE-STAR.—A dream of loyalty and devotion (Gypsy). The universal emblem of stability.

POLICE.—To a respectable person this dream denotes honors (Raphael).

POMEGRANATE.—To dream of gathering them ripe denotes fortune through an influential person; unripe pomegranates foretell sickness and scandal (Gypsy). It was the Christian symbol of the resurrection and of fertility. With the golden bells they form part of the symbolic robe of the Israelitish high priest.

POND.—See Lake.

PONIARD.—A dream denoting injustice and persecution (Gypsy). A Christian symbol of martyrdom.

POPLAR.—To dream of a green poplar denotes fulfilled hopes, if withered it denotes disappointment (Gypsy). It was once held sacred to Hercules. Afterwards it symbolized the Holy Rood of the Christians (Bayley).

POPPY.—A dream denoting illness to the sleeper or tidings of illness to loved ones (Gypsy). An interpretation evidently derived from the use of the poppy in the manufacture of opium, rather than from the symbolism of the blossoms.

PORCUPINE.—A dream auguring the handling of a delicate affair (Gypsy).

PORPOISE.—A dream of joy and happiness (Artemidorus).

PORTFOLIO.—A dream bespeaking mysteries, things hidden from sight (Gypsy).

PORTRAIT.—A dream forecasting long life to the person represented, especially if the portrait be painted on wood. To receive or to give one away, treason (Gypsy).

POTATOES.—To dream of digging them, success, profit; if, however, they be few or small, failure (Gypsy).

POT-HERBS.—To dream of them, especially if they have a

strong odor, is the prognostication of the discovery of hidden secrets and of domestic concerns.

Popcorn.—To dream of watching popcorn or of eating it forecasts a pleasant surprise.

Poultice.—To dream that one is applied to any part of the body implies trouble to that especial organ or limb (Gypsy).

Poverty.—A dream of contrary to the poor, but ill for the rich or for those who use eloquent speech (Artemidorus).

Precipice.—To fall over, personal injury (Artemidorus).

Primroses.—A dream foretelling sickness, sorrow, death (Raphael).

Prison.—A dream of contrary denoting happiness, hope, etc. (Raphael). Evidently many of these interpretations trace their derivation to the days of the early Christians when persecution and humiliation were borne with joy and hope.

Procession.—To see one in a dream denotes happiness and joy to come (Gypsy).

Profanation.—Misery and future misfortune are herein denoted (Gypsy).

Prunes.—A dream denoting health and joy; dried foretell vexations (Gypsy).

Public House.—To dream of keeping a public house denotes extremes financially; to drink in one, sickness, poverty, imprisonment for debt (Gypsy).

Puddles.—A dream denoting undesirable acquaintances who will get the dreamer into trouble (Gypsy).

Pumpkin.—To see one augurs that the dreamer will have admirers; to eat them, indisposition (Gypsy).

Purity of the Air.—The dream of pure air is supposedly lucky; of bad air, the reverse may be said (Gypsy). Obviously this interpretation has a physical basis.

Purse.—To find a full purse denotes happiness; to dream of losing one, sickness (Gypsy).

Pyramid.—A dream of grandeur and wealth; to be on top of one augurs great achievement (Gypsy).

Q

Quagmire.—To fall into one augurs impassable barriers (Artemidorus).

Quail.—A dream denoting bad news, misfortune (Artemidorus). The word quail has become synonymous for prostitute, owing to the salacious character attributed to the bird (Brewer).

Quarrel.—A dream of the contrary, to quarrel in a dream means to make love (Raphael).

Quarry.—To dream of falling down a quarry denotes sudden illness (Gypsy).

Quay.—A dream that promises protection (Gypsy).

Queen.—To behold a king or a queen in a dream prognosticates joy, honor, prosperity (Artemidorus).

Quicksands.—A dream warning you of temptations, dangers and weaknesses of which you are unaware (Raphael).

Quicksilver.—A dream denoting changes, vicissitudes and restlessness (Gypsy).

Quoits.—A dream signifying losses, a change in circumstances (Raphael).

"If you can make a heap of all your winnings
And risk them on a game of pitch and toss . . ."

—*Kipling.*

R

Rabbit.—See Hare.

Raccoon.—To dream of a raccoon is a sign of rain (Gypsy). The Ainos pray to the skulls of these animals during drought to bring on rain; to increase the storm they don gloves and caps of raccoon skin and dance (Frazer).

Race.—A good dream to well persons, to the sick a speedy termination to the race of life is denoted (Artemidorus).

Rags.—A dream of contrary, auguring success (Gypsy).

Raffle.—A dream of doubt and uncertainty (Gypsy).

Raft.—A warning of danger from which you will be delivered (Gypsy).

Railway.—A dream of change (Gypsy).

Rain.—Trouble, heavy, or not, according to the dream (Raphael).

Rainbow.—A change in the dreamer's present condition; a rainbow in the East denotes benefits to the poor and the sick; in the West good for the rich but not for the poor. Overhead, a change in fortune; sometimes ruin and death to the dreamer and his family. On the right it is good, at the left ill, judging right and left according to the sun, but wherever it appears it brings good to poverty and affliction by changing the air (Artemidorus). Modern oneirocritics regard the rainbow as an invariable sign of failure.

Raking.—A dream of success (Raphael).

Ram.—See Goat.

Raspberries.—To dream of eating them, remorse and sorrow (Raphael). The fruits of the raspberry were miniature hearts and for this reason were christened the berries of Eraspe, or Father Eros (Bayley).

Rats.—Many enemies through whom the dreamer will suffer losses, trouble and anxiety. To kill rats, however, is a good dream (Raphael).

Raven.—A bad dream, trouble and mischief brewing (Raphael). Conjugal infidelity (Gypsy). A symbol of knowledge (Hartmann); the raven was once dedicated to Apollo; modern symbolism, however, regards this bird as an omen of misfortune (Hulme).

Reading.—To dream of reading romance indicates joy; serious books, wisdom (Artemidorus).

Reapers or Reaping.—Prosperity according to what ye shall have sown (Artemidorus).

Reeds.—To dream of seeing them near the water warns you to be decisive if you would succeed (Gypsy). The scriptural metaphor uses them to symbolize weakness.

Reindeer.—Always a fortunate dream (Gypsy); the asso-

ciation with the Christmas legends accounts for this interpretation.

Relics.—This dream comes as a warning to guard your valuables (Gypsy).

Reptile.—Anger, quarrels, bitterness, while to a maid this dream denotes a false lover.

Rescue.—A dream forecasting a rise in the world, the possible establishment in some successful business (Gypsy).

Revenge.—To dream of taking revenge prognosticates a bed of sickness for the dreamer (Raphael).

Rice.—To dream of eating rice denotes abundance of instruction (Artemidorus). Certain legends and traditions of Western Europe associate rice with wisdom; sages were held to live upon it, the yogis of India, etc.

Riches.—A dream of the contrary (Gypsy).

Riding.—A dream of good fortune (Raphael). An erotic dream (Freud, Jung). Legends and tradition generally justify Raphael's interpretation.

Ring.—For a woman to dream that her wedding ring breaks augurs the death of her husband; if it presses her finger the dream forecasts the illness of her husband or of some of his family. To dream that some one draws a ring on the dreamer's finger denotes marriage (Raphael). In all times the ring has been held as an amulet of affection and of home, its suggestion in a dream is therefore obvious.

River.—To see a broad, rapid and muddy river is a dream denoting difficulties; calm and clear augurs happiness and prosperity (Raphael). The river is usually taken as a symbol of human life and represented as smooth or turbulent according to the nature of the occurrences.

Road.—See Path.

Robin.—A dream of happiness and joy (Gypsy). The symbolism of the robin as a Christmas bird is obvious.

Rock.—Impassable obstacles (Gypsy).

Rocket.—A dream denoting momentary triumph (Gypsy).

See old proverb of "going up like a rocket and coming down like a stick."

Rod.—A dream of sadness (Gypsy). See scriptural symbolism. Erotic symbol (Freud).

Roof.—A dream indicating command and dignity (Gypsy).

Rook.—A dream auguring business promptly concluded (Gypsy).

Root.—To dream of eating them denotes mental disorder (Gypsy). See tradition of Nebuchadnezzar.

Ropes.—To dream of being led by ropes warns you against making any contracts with others (Gypsy).

Rosemary.—To see it in a dream is a good sign; to smell it, however, is an augury of death (Gypsy).

Roses.—In season this is a dream of happiness; decayed, wilted, or out of season a dream of trouble and poverty (Gypsy).

Rouge.—A dream of treason and deceit (Raphael).

Rowing.—A dream of success unless the boat upset, in which case it is bad (Raphael).

Ruins.—A dream of contrary denoting unexpected gains (Gypsy).

Running.—A fortunate dream of advantageous journeys and elevation in rank unless the dreamer fall, in which case misfortune is denoted (Gypsy).

Rust.—Destruction of property, trouble (Gypsy).

Rye.—To see it growing is a dream of triumph over enemies (Gypsy).

S

Sable.—To be in a room hung with sable is a dream prognosticating the death of a close friend (Artemidorus).

Saber.—A dream of triumph over enemies (Gypsy). An erotic dream (Freud).

Sage.—Honor and advancement are here foretold (Raphael).

Sailing.—Over smooth water, prosperity; rough water,

misfortune; in a small boat, gaining harbor, sudden wealth (Raphael).

SAILOR.—A dream warning you of a dangerous sea voyage (Raphael).

SALAMANDER.—A dream of assurance that neither man nor elements can harm you (Gypsy). See tradition concerning salamanders.

SALMON.—A dream denoting division and strike in the family (Gypsy).

SALT.—Wisdom is here foretold (Gypsy). Salt is the symbol of wisdom, and of wit. See Attic Salt, etc.

SATIN.—A dream of joy, profit, etc. (Gypsy).

SATYR.—A dream of lechery and lewdness (Gypsy).

SCAFFOLD.—See Gallows.

SCARECROW.—A dream denoting dishonest friends (Gypsy).

SCHOOL.—To dream of attending school and being unable to learn shows an undertaking that the dreamer does not understand (Artemidorus).

SCISSORS.—A dream forecasting marriage to a young girl, but very evil for a married woman (Gypsy). An erotic dream (Jung).

SCORPIONS.—Misfortunes through secret enemies (Gypsy). Ancient symbol of War (Churchward).

SCRATCHED.—A dream forecasting accident or hurt (Gypsy).

SCROLL.—This dream forecasts the revelation of secret things (Gypsy).

SCYTHE.—The loss of a friend through death (Gypsy). Mediæval emblem of death.

SEA.—Placid and smooth denotes happiness; rough and turbulent, sorrow (Gypsy).

SEED.—To sow seed in a dream augurs the foundation of future wealth, joy, and health (Gypsy).

SENTINEL.—A dream of personal security (Gypsy).

SERAGLIO.—Feebleness of disposition and inactivity are here indicated (Gypsy).

SERAPHIM.—A dream of spiritual exaltation, piety (Gypsy).

SERPENT.—A dream of temptation and of evil (Gypsy). Obviously the dream interpreters of modern times have accepted the Christian and Jewish symbolism, rather than that of more remote antiquity. Freud and Jung, however, revert to more primitive times and interpret this as an erotic dream. Raphael interprets the serpent dream as one of "a deadly enemy bent on your ruin; to kill one denotes success over your enemy." The serpent was the ancient Egyptian symbol of wisdom and of the sun; curled in a circle it represented time without end; twisted around a staff, it denoted health. "More subtle thou art than any beast of the field" (Bible).

SERVANTS.—Secret enemies; to hear them talk, scandal, suspicion (Gypsy).

SHAMROCK.—Good health, longevity, some say a journey by water (Gypsy).

SHARK.—This dream denotes an enemy; if the shark eats you, the enemy will ruin you (Gypsy).

SHEAVES.—A favorable dream (Gypsy).

SHEEP.—Prosperity and enjoyment, if scattered they signify persecution (Gypsy). Early Christian symbol for the church.

SHELL-FISH.—To find shells empty, loss of time and credit; to find them full, hope of success. To gather them, merry making and sport (Gypsy).

SHELTER.—To dream of seeking shelder against rain denotes secret trouble; to fly from a storm, evil to come; to find shelter prognosticates misery and despair; to have it refused, triumph and joy (Gypsy). Here the interpretation is easily traceable to early Christian persecution, when shelter and food were refused to the elect.

SHEPHERD.—To dream of being a shepherd is a dream denoting great piety and charity (Gypsy). Christ, it will be remembered, was called the "Good Shepherd."

SHIP.—A dream of hopes and plans, fulfilled according to the fate of the dream bark in question (Gypsy). Also the Christian symbol of hope, etc.

SHIPWRECK.—Misfortunes, to see others shipwrecked in your dream denotes that you will rise above them (Gypsy).

SHIRT.—A torn shirt denotes slander; to tear it yourself, indiscretion; a whole and good shirt is a dream of success (Gypsy).

SHOEMAKER.—To dream that you are a shoemaker or even that you see one augurs a life of toil and difficulty (Gypsy).

SHOES.—To dream of wearing a new pair denotes many journeys; generally unsuccessful; to travel without shoes means comfort and honor as you pass through life (Raphael).

SHOOTING.—To dream of shooting a bird augurs accomplishment of purpose; to shoot and miss is ominous; to shoot a bird of prey forecasts triumph over enemies (Raphael).

SHOWER.—See Rain.

SHRIMP.—A dream of grief and distraction.

SHRUBS.—Love and happiness are augured by this dream (Gypsy).

SIBYL.—To consult a sibyl denotes deception and ill-founded fears; to dream of being one forecasts the disclosure of future events (Gypsy).

SICKNESS.—To dream of being sick, illness or imprisonment; to dream of attending the sick, joy and virtue.

SIEVE.—A dream of waste and want (Gypsy).

SILK.—To be clad in silk augurs honor; to trade in silk, profit (Artemidorus).

SILVER.—A dream auguring unsuspected revelation (Gypsy). Silver is the emblem of knowledge (Bayley).

SINGING.—A dream of contrary, a dream of lamentation; to sing yourself signifies your own trouble, to hear others sing denotes distress among friends (Raphael).

SIREN.—Domestic entanglements are denoted by this dream (Gypsy).

SKELETON.—A dream of horror, fright (Gypsy).

SKULL.—A dream denoting penance (Gypsy). Symbolism obviously Christian.

Sky.—To see it clear and blue denotes health and prosperity; cloudy, troubles in proportion to the clouds (Gypsy).

Slang.—To use slang in a dream augurs pleasure followed by regret (Gypsy).

Slave.—To dream of seeing one punished denotes arbitrary injustice of which you will be the victim (Gypsy).

Sliding.—A dream of success; to fall, however, connotes misfortune; to be tripped denotes an enemy (Raphael). See typical dreams.

Smoke.—A dream indicating false glory (Gypsy).

Snail.—To see a snail in your dream foretells honorable promotion; if it shows its horns it denotes infidelity, adultery, want of chastity, etc. (Artemidorus). The symbol of sexual power (Bayley).

Snake.—See Serpent.

Snow.—A dream of prosperity; a snow-storm, however, foretells difficulties from which the dreamer will escape (Gypsy).

Soap.—A dream of transient worries (Gypsy).

Soldiers.—Abandonment of present employment is augured in this dream, losses through the change as well as fighting and serious contentions (Gypsy).

Sovereign.—To dream that you are a sovereign indicates disgrace (Gypsy).

Spade.—A dream of futile toil (Gypsy).

Sparrows.—A good fortune will attend whatever you have in view after this dream (Raphael).

Spear.—A dream of suffering at the hands of enemies (gypsy). A symbol of the Passion, the spear was also worshiped as the emblem of the god Mars. Freud attributes an erotic meaning to this dream.

Spectacles.—To dream of wearing them, disgrace, low spirits (Gypsy).

Spice.—A sad dream (Gypsy). A symbol of the passion and death of Christ.

Spiders.—To dream of a spider foretells money; for a

spider to spin its web before your face augurs a fortune (Raphael). The spider is the symbol of shrewdness, perseverance and foresight (Pavitt). Scherner holds that to dream of seeing the upper part of a room covered with spiders is a symptom of headache.

SPINDLE.—A dream denoting gossip and plotting (Gypsy).

SPINNING.—Many worries.

SPOOLS OF THREAD.—A dream of many serious worries (Gypsy).

SPRING.—Good fortune and success (Gypsy).

SQUIRREL.—See Animals.

STAFF.—A dream of pilgrimage and journeys (Gypsy).

STAG.—A dream denoting gain, profit (Gypsy). Symbol of solitude (Christian).

STARLING.—A dream invariably bringing happiness and success (Gypsy).

STARS.—See Planets.

STARVING.—A dream of contrary auguring success and plenty (Gypsy).

STEPS.—To walk up steps is a dream auguring success in love, a happy marriage and a rise in life (Raphael).

STING.—By a bee, wasp or hornet injury by a wicked person (Raphael).

STOCKINGS.—To lose a dream of distress and trouble; holes warn you to guard your conduct (Gypsy).

STORK.—A dream of change, possibly loss (Gypsy). Evidently the interpretation antedates the German interpretation of the symbol.

STORM.—Heavy misfortunes which will vanish (Gypsy).

STRANGER.—To see one a dream of honor and success.

STRAW.—Misfortune, lack of money (Gypsy).

STRAWBERRIES.—Good luck, a happy marriage (Gypsy).

STREAM.—See Brook, River, etc.

STRUGGLING.—With a burglar or in a dangerous place, a dream denoting attainment of honor; the struggle to obtain mastery denotes recovery from illness, to dream of being

overcome in a struggle forecasts death during the next illness, which is probably near at hand (Gypsy).

Success.—A dream of contrary signifying failure (Gypsy).

Sugar.—To dream of swallowing a quantity of sugar denotes that privation is about to beset you (Gypsy).

Suicide.—A dream denoting misfortunes brought about by yourself (Gypsy).

Sulphur.—A dream denoting purification (Gypsy). Mediæval physicians accounted sulphur the greatest of disinfectants and purifiers.

Sun.—To see the sun is a dream of success; the sun rising denotes good news; a setting sun is bad, while for the sun to be overcast augurs troubles and changes (Gypsy). The invariable symbol of light and wisdom.

Sundial.—A dream denoting wasted time (Gypsy).

Swallow.—News from afar is forecast by this dream: a swallow's nest, domestic happiness (Gypsy).

Swamp.—To dream of getting into a swamp foretells vexations through lack of money.

Swan.—A white swan denotes wealth and happiness; a black one, grief (Raphael). A sacred bird of the ancients, though a mediæval symbol of hypocrisy as the swan has white feathers and black meat. In the Norse legends, however, they were held as sacred and are thus held in Eastern Europe of to-day.

Sweetheart.—To dream that he or she is well and smiling denotes purity and constancy; pale or ailing, the reverse (Raphael).

Swimming.—With the head above water, success; the head under water, denotes misfortune; to sink forecasts ruin (Raphael).

Sword.—To wear one is a dream denoting authority; to be cut with one, humiliation (Gypsy).

Sycamore.—This dream signifies marriage to the maid, but jealousy to the wedded (Gypsy). In eastern lands it symbolized the tree of life.

T

TABLE.—To see one denotes sensual pleasures, to break one in your dream augurs a removal (Gypsy).

TABLET.—A dream forecasting remarkable events (Gypsy).

TACK.—A dream of quarrels and enmity (Gypsy).

TAMARINDS.—Rain or news and trouble through a woman (Gypsy).

TAMBOURINE.—A dream of good-luck (Gypsy). The gypsy instrument at festivals.

TAR.—Travels by water; on the hands, difficulty (Gypsy).

TASSELS.—A dream denoting delight (Gypsy).

TEA.—A dream denoting encumbered finances (Gypsy).

TEAPOT.—Augurs new friendships (Gypsy).

TEARS.—A dream of contrary denoting joy (Gypsy).

TEASING.—To tease denotes trouble and sickness; to dream of being teased, good news (Gypsy).

TEETH.—To dream of loose teeth denotes personal sickness; to lose a tooth denotes the death of a friend or relative; for all the teeth to fall out forecasts your own death (Gypsy).

TELEGRAM.—You will go on a very long journey after this dream (Gypsy).

TEMPEST.—See Storm.

TOAD.—A dream denoting a malicious enemy; to kill one, success, triumph (Gypsy). The symbol of malice.

TOADSTOOL.—A dream denoting sudden elevation (Gypsy). Interpretation derived from their growth of a single night.

TOBACCO.—A dream denoting sensual pleasure (Gypsy).

TOIL.—Rude labor, drawing water, etc., denotes servitude to the rich and profit to the poor (Gypsy).

TOMATO.—To dream of eating denotes happiness of short duration (Gypsy). For many years the tomato was regarded as poisonous and it was considered a risk to eat one.

TOMB.—A dream of marriage, the handsomer the tomb the more brilliant the alliance (Gypsy).

TORCHES.—See Fire, Candles, etc.

TORPEDO.—A dream foretelling a shocking discovery (Gypsy).

TORRENT.—To wade in one, sorrows, adversity; to be caught in one, danger of lawsuits (Gypsy).

TORTOISE.—Success through long toil and perseverance (Gypsy). See Æsop's fable of Hare and Tortoise.

TOWER.—To ascend a tower signifies reverses of fortune (Gypsy). Interpretation corresponds with the aversion of the Hebrews for towers, an example of which is instanced in the Tower of Babel.

TRAP.—A dream connoting losses through law and lawsuits (Gypsy).

TRAP-DOOR.—To see some one emerging from a trap-door is a dream of a secret divulged; shut down it denotes mystery, hidden treasures, etc. (Gypsy).

TRAVELING through a wood a dream of trouble and hindrances; uphill, advancement with difficulty (Raphael).

TEMPLE.—See Church.

TENT.—A dream of war or a quarrel close at hand (Gypsy).

THERMOMETER.—A dream denoting fever or some sudden change in the temperature (Gypsy).

THICKET.—See Hedge.

THIGHS.—To dream of their being broken or injured implies an accident or death in a foreign country (Gypsy).

THIMBLE.—A dream denoting a vain search after work (Gypsy).

THIRST.—To quench with clear water, sound sleep, contentment; to drink tepid or foul water, discomfort lasting through the night (Gypsy). A gypsy interpretation coinciding with the ultra-modern school.

THISTLE.—To mow thistles denotes insolence, to be pricked by one forecasts vexation (Gypsy).

THORNS.—A dream denoting grief, care, difficulties (Gypsy). Symbols of the passion.

THREAD.—A dream denoting mysterious intrigues; to unravel, the discovery of a secret; a dream of gold thread de-

notes success through intrigue; silver thread, intrigue frustrated (Gypsy).

THROAT.—To dream of cutting some one's throat augurs unwitting injury to that person (Gypsy).

THRONE.—A dream connoting credit, renown, honor (Gypsy).

THUNDER.—See Lightning (Gypsy).

TIDE.—To watch it a dream of sorrow (Gypsy).

TIGER.—The dream of an enemy; to escape is well, otherwise the dream augurs ruin (Raphael).

TINKER.—A dream denoting trouble with neighbors (Gypsy).

TINT.—Pale or lead color forecasts speedy illness of long duration (Gypsy).

TREASURE.—To find treasure is a dream of success (Gypsy). One of the few dreams involving material gain that is not a dream of contrary, the reason probably lies in the fact that treasure and its discovery so frequently figures as the traditional reward of virtue in the fairy stories and in mythology.

TREES.—In foliage, joy and happiness; cut down, loss of friends through death; climbing trees, toil uphill (Raphael).

TRENCH.—A dream denoting siege and triumph over resistance (Old Dream Book).

TRIANGLE.—A dream concerning objects of respect and adoration (Gypsy). See occult and Christian significance of this figure.

TRIPOD.—A dream of unveiling the future, of uncertainty (Gypsy). Obviously derived from the tripod upon which the oracles were seated when forecasting.

TROUT.—A dream denoting money, the larger the trout the more the money (Gypsy).

TRUMPET.—To blow denotes triumph over enemies; to hear one denotes coming trouble (Raphael). Invariably the symbol of triumph.

Trunk.—Full it shows economy, empty it denotes extravagance (Raphael).

Tub.—Always a bad dream; filled with water it denotes evil; empty it augurs misfortune; to run against a tub, grief, sorrow, etc. (Raphael).

Tumble.—See Fall.

Tunnel.—To be in one, a dream of temporary anxiety and misfortune (Gypsy).

Turkeys.—A dream denoting triumph over enemies (Gypsy).

Turnips.—A field of riches; to the lover, a faithful sweetheart (Gypsy).

Turtle.—See Tortoise.

Turtle-Dove.—Fidelity, gentleness and good house-keeping in the marriage partner (Gypsy).

U

Ulcer.—To dream of having one denotes health to a green old age (Gypsy). Evidently attributable to the idea that ulcers, boils, etc., clear the system.

Umbrella.—A dream denoting a sheltered and peaceful life (Gypsy). Eastern symbol of distinction.

Uncle, or Aunt.—A dream denoting family quarrels (Gypsy). Evidently attributable to the proverbial wicked uncle and guardian.

Undertaker.—A dream forecasting a wedding (Gypsy).

Unguent.—To use, a dream of profit (Gypsy).

Unicorn.—A dream of righteousness (Gypsy). Ancient emblem of purity.

Uniform.—A dream of glory, valor, celebrity (Gypsy).

Urn.—A dream of death (Gypsy).

V

Vagabond.—Sudden journeyings or changes from place to place (Gypsy).

VALET.—Concealed, domestic enemy (Gypsy).

VALISE.—Filled it denotes abundance; empty, misery.

VALLEY.—To dream of walking in a pleasant valley denotes sickness (Raphael). An interpretation in conformity with the modern theory of physical stimuli, and attributing hills, valleys, mountains, etc., to sensations in various parts of the body.

VAMPIRE.—A dream warning against thieves and other insidious persons (Gypsy).

VASE.—Labor is signified by this dream (Raphael).

VEGETABLES.—To dream of eating them denotes sickness (Raphael).

VEIL.—A dream of modesty (Gypsy). Symbol of hidden things (Tarot). Symbol also of the submission of woman to man.

VEINS.—A dream of trouble and of sorrows (Gypsy).

VELVET.—Honor and riches (Artemidorus).

VERMIN.—A dream denoting sickness (Gypsy). A typical dream in alcohol addicts.

VIANDS.—To see them denotes idleness; to eat, sickness (Gypsy).

VICTORY.—Over opponents a dream of success (Raphael).

VILLAGE.—See City.

VILLAGERS.—A dream denoting gayety, absence of care (Gypsy).

VINEGAR.—To dream of drinking it signifies sickness (Artemidorus). Obviously due to sensory stimuli, acidity, etc.

VINES.—To walk under or to pick their fruit is a dream of abundance, wealth, fecundity (Gypsy). The spiritual symbol of fruitfulness.

VIOLENCE.—To dream of violence from one from whom you had a right to expect kindness denotes success, promotion (Raphael).

VIOLETS.—In season a dream of success; out of season, lawsuits; double violets, extreme happiness or pain (Gypsy).

VIOLIN.—A dream of social pleasures (Gypsy).

VIPER.—Enemies who strive to injure you, an unfaithful partner (Gypsy). See fable of the man who nourished a viper.

VISION.—To see a person in a vision or dream denotes the death of that person; see places, etc., denotes disappointment, illusion (Gypsy).

VOICES.—A dream of merry voices connotes distress and weeping; wailing voices, joy and merriment (Gypsy).

VOLCANO.—Family jars, disturbances, fights (Gypsy).

VOW.—If broken, the dream denotes misfortune; fulfilled, success (Gypsy).

VULTURE.—An evil dream of persons seeking to destroy your reputation, malevolent rivalry, revenge (Gypsy). Here the symbolism of the Scriptures is obvious; ancient Hebrews held the vulture in abhorrence, while in Egypt it was the symbol of maternity and of the protection of Isis.

W

WADING.—For a girl to dream of wading in clear water denotes a speedy marriage; in muddy water, illicit connections (Raphael).

WAFER.—Good news close at hand (Gypsy). Despite the universally evil interpretation given to men of the church, the consecrated objects of the worship seem to be held in a certain reverence.

WAGON.—See Cart.

WAKE.—To dream of attending, denotes scandalous assertions (Gypsy).

WALKING.—In the dirt, sickness; in water, grief; in the night, trouble (Gypsy).

WALLS.—To dream of them as an impassable barrier denotes difficulties in the family; narrow walls denote danger; to ascend without injury denotes success (Raphael).

WALNUTS.—To see or eat them, a sign of trouble and difficulty (Artemidorus).

WALRUS.—To dream of a walrus denotes a wasted life (Gypsy).

WALTZ.—A dream denoting wasted time (Gypsy).

WAR.—A dream warning of danger of persecution (Gypsy).

WARBLING.—Of birds, assured success (Gypsy).

WAREHOUSE.—Success and possessions through frugality and saving (Gypsy).

WASHING.—To dream of washing oneself denotes good after an illness, a change for the better (Gypsy).

WASPS.—To dream of being stung by wasps, a dream denoting envious enemies (Artemidorus).

WATCH.—A good dream, success (Gypsy).

WATCHMAN.—Loss through thieves, a dream of warning (Gypsy).

WATER.—To drink clear water, a favorable dream; thick or muddy, unfavorable (Gypsy).

WATER-BEARER.—Always a good dream (Gypsy).

WATER-MILL.—A favorable dream (Gypsy).

WATERMELON.—A dream of sickness (Gypsy).

WAX.—A dream denoting an unstable character, doubt on the part of the dreamer (Gypsy).

WAX-CANDLE.—To dream of one denotes a birth; many, a death (Gypsy).

WEALTH.—A dream forecasting sickness, even death (Gypsy).

WEASEL.—A dream forecasting friendship for malicious persons (Gypsy). "An emblem of malice."

WEATHER.—Good weather, a dream of deceptive security; bad weather, see Storm.

WEATHERCOCK.—This dream denotes fickle friends (Artemidorus).

WEAVING.—Success in trade (Raphael).

WEDDING.—A dream denoting a funeral; if the dreamer be ill, his own death is denoted (Gypsy).

WEEDING.—A dream of health, wealth and happiness (Raphael).

Weeds.—A dream of much labor and small benefit (Gypsy).

Weeping.—A dream of joy (Gypsy).

Whale.—A dream warning the dreamer of danger (Gypsy).

Wharf.—Assurance of safety (Gypsy).

Wheat.—A dream denoting great wealth (Gypsy).

Wheel.—A symbol of eternity, and therefore a happy dream (Gypsy).

Whelp.—A dream of domestic happiness (Gypsy).

Whip.—To dream of whipping an animal denotes sorrow to you; to dream of being whipped augurs scandal (Gypsy). A symbol of martyrdom.

Whirlpool.—A dream warning you of danger, physical or otherwise (Gypsy). The dreams of whirling or of being whirled are readily attributable to physical causes, headaches, vertigo, etc.

Whirlwind.—Heavy troubles (Gypsy). For physical causes see Whirlpool.

Whisper.—To dream of whispering or hearing a whisper denotes scandal (Gypsy).

Widowhood.—A dream of satisfaction, joy (Gypsy).

Wife.—To a woman this dream augurs that she will never be one; to a man this predicts his wife's illness and recovery (Gypsy).

Wig.—A dream warning the dreamer of peril ahead (Gypsy).

Wild-Cat.—A warning to beware of enemies who have gained your confidence (Gypsy).

Wilderness.—A warning that the dreamer's friends will prove false and that he must keep his own counsel (Gypsy).

Will.—To dream of making your own denotes melancholy; to make that of another, profits (Gypsy).

Willow.—A dream of sorrow and grief (Gypsy). Old English writers associate this plant with graves and mourning.

Wind.—A moderate breeze is a dream of joyful tidings;

strong winds augur crosses in love and in all matters (Gypsy).

WIND-MILL.—Changes for the better (Gypsy).

WINDOW.—To sit at one forecasts slanderous reports; to see a light in one, knowledge (Gypsy). The symbol of knowledge (Hartmann).

WINE.—To dream of drinking, health, wealth, etc. (Gypsy). To dream of drinking in moderation might well imply strength and refreshment through sensory stimuli. Some dream interpreters translate this as a forecast of the dreamer's marriage.

WINGS.—To dream of having them forecasts your own death, or that of the person to whom they are attached (Gypsy). The symbol of immortality.

WIRE.—A dream denoting loss of liberty; gold wire, utter poverty; iron wire, drunkenness (Gypsy).

WITCHCRAFT.—Misfortune to the dreamer and his family (Gypsy). An interpretation made for the possible purpose of inspiring a wholesome awe of the black art.

WOLF.—See Lion, Fox, etc.

WOMAN.—To dream of woman argues infirmity (Gypsy).

WOOL.—To buy or to sell, a dream of prosperity and abundance (Gypsy).

WORK.—To be tired from work, a dream of sickness; to see men at work denotes success in business; to work with the right hand signifies good fortune, with the left embarrassment (Gypsy).

WORK-HOUSE.—To dream of being in one denotes a legacy (Gypsy).

WORK-SHOP.—A dream of thrift and wealth (Gypsy).

WORMS.—To dream of seeing them in the path augurs death to the dreamer or to his friends (Gypsy). Mediæval symbol of death and decay.

WORMWOOD.—A dream predicting bitter trials (Gypsy). Ancient symbol of bitterness.

WOUNDS.—A dream denoting affliction of the wounded parts

(Gypsy). Interpretation coincides with that of modern writers.

WREATH.—A dream of triumph (Gypsy). Pagan symbol of triumph.

WRECK.—A dream of misfortunes to come (Gypsy).

WRINKLES.—To dream of seeing them in your own face promises a green old age (Raphael).

WRIST.—To dream of hurting the wrist augurs future injury through a foolish act (Gypsy).

WRITING.—A dream promising surprise through a letter (Gypsy).

Y

YACHT.—To see one in clear, smooth water, success; in stormy seas, the reverse is signified.

YARN.—A dream denoting inheritance and powerful friends (Gypsy).

YAWNING.—A warning to beware of surprises (Gypsy).

YEAST.—A dream symbolizing the stirring of discontent (Gypsy).

YEW-TREE.—A dream denoting honor and great wealth. (Gypsy). A sacred tree amongst the Romans and the early Britons, who prized it especially in the manufacture of bows.

YOKE.—To dream of wearing a yoke denotes anger (Gypsy).

YOUNG.—To dream of becoming youthful denotes a faithful and loving husband or wife (Gypsy).

Z

ZEBRA.—A dream denoting misplaced friendship, ingratitude (Gypsy).

ZEPHYR.—Inconstancy is augured by this dream (Gypsy). A symbol of lightness and fickleness.

ZERO.—A dream denoting a rise to the apex of power and fortune (Gypsy).

ZINC.—A dream connoting the distrust of friends (Gypsy).

ZITHER.—A message from a lover is augured by this dream (Gypsy).

ZODIAC.—To dream of the twelve signs of the zodiac shows a great traveler, and predicts a voyage around the world (Gypsy).

CHAPTER XII

INTERPRETATION OF DREAMS BY MEANS OF THE ANCIENT ART OF GEOMANCY

"These whimsical pictures, inasmuch as they originate from us, may well have an analogy with our whole life and fate."—GOETHE.

In 1830 Raphael, the "astrologer of the Nineteenth Century," published a "Royal Book of Dreams," which he claimed to have unearthed in the form of an ancient manuscript and in which he gives a full explanation of Geomancy, the art of dream interpretation. Another early authority was M. Nicolas Oudot in 1669, who published explaining the translation of dreams by means of the ancient art of Geomancy.

The art of Geomancy, or divining by the earth, received its name from ancient diviners who drew their magic figures upon earth before inks and pens had come into general use. Two Greek words—Gē, the earth, and Manteai, prophecy, go to make up the term. The art is respectfully referred to by Chaucer, Dryden and others, while in later times Sir Edward Bulwer-Lytton is supposed to have made frequent experiments with it. At present it is chiefly practiced by the Chinese, in the Soudan, Egypt, and in India, in which countries its votaries may frequently be seen drawing geomantic figures upon the sand or in the dust of the streets. A small stick and earth, dust or well cleaned sand were employed by the Chaldeans, Egyptians, Persians and Hebrews, when papyrus and parchment were only for the elect.

The theory of Geomancy in dream interpretation is the application of the subconsciousness to the mechanical production of certain groups of ciphers, lines, dots or asterisks. Each

group when divided according to directions forms a figure which bears a specific meaning. The accuracy of this method of tapping the subconscious can not, in our present state of knowledge, be vouched for as either infallible or as wholly unreliable. While many scoff at the system, it nevertheless has its followers who contend that curious and satisfactory results have attended this process of dream interpretation.

Directions for the use of Geomancy are simple. With a pencil mark down ten lines of stars. Do not count the number of stars placed in the lines, as this should be left to chance, or the subconscious. While marking down the lines of stars the querent should think intently of the dream that he wishes to interpret, silently demanding to know its true meaning.

ILLUSTRATION OF PROCESS

These stars, however roughly drawn, should be made at random, the inquirer merely keeping count of the number of columns, which are invariably ten in number as above.

They should then be grouped after the following system: In the first line there are twelve asterisks, an even number, hence in the figure we write two asterisks: ✪ ✪ 1

In the second line there are eight asterisks, also an even number: ✪ ✪ 2

In the third line there are eleven, an odd number, hence we write one asterisk: ✪ 3

In the fourth line there are five (odd) ✪
In the fifth line there are three (odd) ✪ 5

The second figure falls as follows.

Sixth line, four asterisks (even) ✪ ✪ 6
Seventh line, six (even) ✪ ✪ 7
Eighth line, three asterisks (odd) ✪ 8
Ninth line, five, (odd) ✪ 9
Tenth line, eleven asterisks (odd) ✪ 10

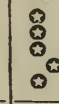
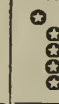
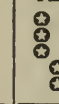
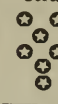
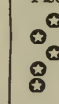
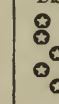
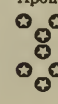
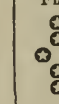
The two signs are placed side by side and a third figure called the index figure made from combining them thus.

FIRST FIGURE SECOND FIGURE THIRD, OR INDEX FIGURE

Referring to the Index of Hieroglyphical Emblems given below we find that the figure formed by combining figures one and two is found under the sign Aries. Turning from the index table to the page devoted to translating figures that come under the hieroglyphic Aries we find the interpretation to be as follows. "This dream connotes a great change in the fortunes of the dreamer: Wealth and friends await thee."

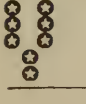
Raphael, the great authority upon dreams, speaks of this method of interpretation: "The occult principle of the soul shall so guide and counsel the dreamer (or diviner) and control his hand so that he shall mark down those signatures which will convey a true answer."

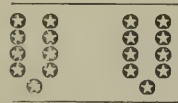
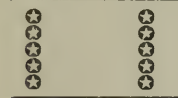
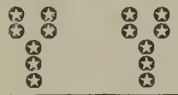
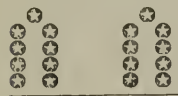
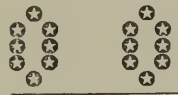
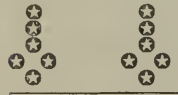
Index of Hieroglyphical Emblems

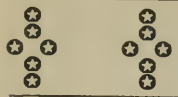
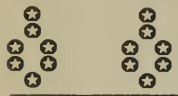
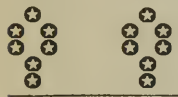
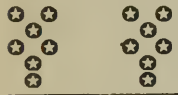
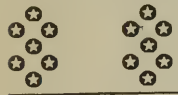
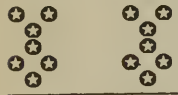
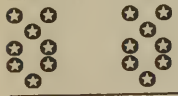
Aries	Sol	Taurus	Jove	Gemini	Luna	Cancer 	Saturn
Leo	Mars	Virgo	Mercury	Libra	Venus	Scorpio 	Pallas 
Sagit.	Juno	Capricorn	Ceres 	Aquarius	Vesta	Pisces 	Diana 
Medusa	Phœbus	Hecate	Apollo 	Fortuna	Neptune	Orion	Finis 

First Roll of Oracles

Hieroglyphical Emblem

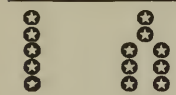
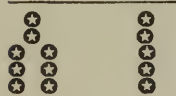
Sign 1	Sign 2	Aries
		This dream connotes great changes in the fortune of the dreamer; wealth and friends await thee.
		A merry dream of banquets and feasting.
		A dream of disappointments.

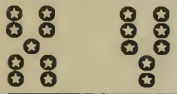
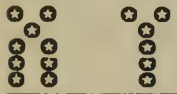
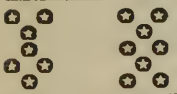
	Thy dream presages a saturnine enemy.
	A dream of voyages, waters and flitting from place to place.
	This vision has little or no significance.
	A sign of anger, high words and contention. Be careful to eschew strife.
	This dream is connected with a multitude of business and great deeds.
	A dream of warning: thou wilt be tempted to travel but accidents and danger threaten. Do not travel.
	A joyous dream foretelling happiness and feasting.
	News of distant friends or relatives is herein prognosticated.
	This dream augurs funerals, burials, grief.
	A dream of warning; beware of a secret enemy.
	Avoid travel and dangers; beware of an alarm or fright.
	To a man this dream forecasts joy, the company of women, marriage.

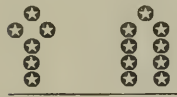
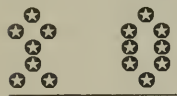
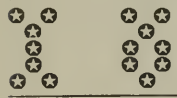
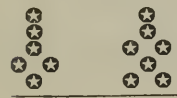
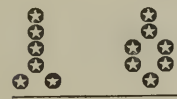
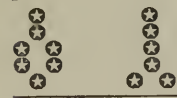
	Of small import is this dream to a male; to a female foretells society, happiness, the attainment of desire.
	Sad and ominous forecasting bereavements, griefs and tears.
	A dream of misfortune. Prepare thyself by avoiding speculations and risks.
	Cheerful, happy fortune, the accomplishment of desires.
	Good fortune; in business profit far beyond thy expectation.
	Crosses to lovers; disappointments to tradesmen.
	Crosses, thwarted purposes, failures.
	For several months after this dream thou wilt have journeys and various unsettled conditions.
	Curiously ominous; cares, toils, harassments. Proceed cautiously.
	Thieves, losses or fire are threatened. Beware of losing goods and money.
	Disappointment, deception, vain hopes.
	Prosperity and increase of business.

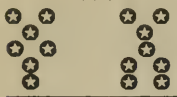
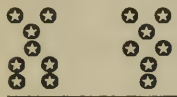
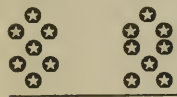
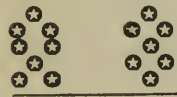
	A sad dream; thou wilt have a funeral in thy family or perhaps lose a loved friend.
	Bereavement, the loss of a valuable friend.
	The friendship of powerful persons.
	Shifting fortunes, sudden gains, losses, triumphs, perplexities.
	Conquests, triumph over enemies and antagonists.

Heiroglyphical Emblem

Sign 1	Sign 2	Sol
		Thou wilt shortly travel; be ready.
		Weariness, despondency and soreness of spirit are here indicated.
		Toil, care, discomfort are here augured.
		A faithless friend is near, take care lest thou be entrapped.

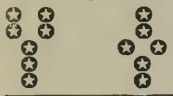
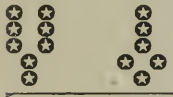
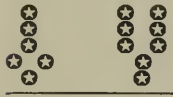
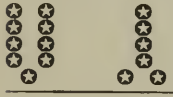
	Fighting, possible bloodshed, also legal entanglements. Avoid giving offense.
	A dream of quarreling and falsehood.
	Illness is prognosticated. Avoid excitement.
	Friends are indicated, except on the first day of the moon, when this dream augurs a legacy.
	Thou wilt receive a gift, but beware of treachery.
	Unimportant, save on Saturday when this dream forecasts trouble and sorrow.
	After this dream avoid speculation and betting.
	Better fortunes are in store for the dreamer whose troubles are nearly over.
	Heavy clouds and annoyances surround the dreamer.
	News, also the illness or death of a near relative or kind friend.
	The stars will be with thee for three years; thou shalt prosper.
	A happy dream; legacies before three years.

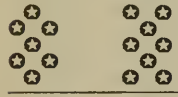
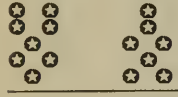
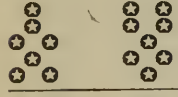
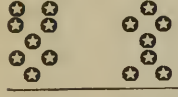
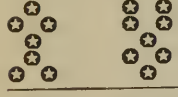
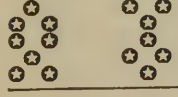
	Joy, mirth and a wedding are at hand.
	To a female a betrothal, to a male the love of a fair woman.
	Beware a thief who lives nearby.
	An evil dream denoting joy ending in sorrow.
	The imprisonment of a friend will greatly trouble thee.
	Do not leave thy dwelling the day after this dream lest thou meet sorrow and harm.
	Disappointed hopes, anger, quarreling and contention are augured.
	An absent friend will visit thee.
	Slander is aimed at thee.
	Temporary misfortune and trouble are prognosticated.
	Evil and disappointment are herein denoted save on the second and third days of the moon.
	Important matters concerning thy welfare, also a journey within a short time.

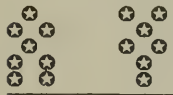
	Wealth in plenty, a dream implying fortunate stars of destiny.
	An auspicious dream. Thou art destined to fortune and to many friends.
	A stormy time ahead to landsmen; to mariners a rough voyage.
	Thou wilt find treasure, or will recover something that has long been lost.

Hieroglyphical Emblem

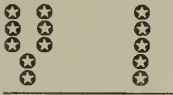
Sign 1	Sign 2	TAURUS
		An obscure and unimportant dream.
		Trouble, severe but transient is at hand.
		A fortunate dream save on Saturday when it forecasts ill.
		The dreamer will shortly receive money.
		This dream bodes heavy expenses, the losing and paying away of money.

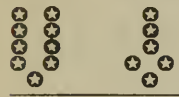
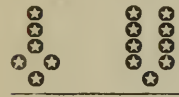
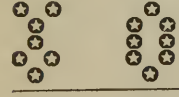
	Financial difficulties, loss and vexation in business.
	New friends who will benefit the dreamer.
	A malicious enemy is watching the dreamer, let him beware.
	The dreamer is warned against deceit, malignant private enemies and treachery, also mental depression.
	Sorrow and blighted hopes.
	Unpleasant suggestions through letters and papers.
	The dreamer will triumph over rivals in business and in love.
	An unlucky dream: avoid irritating thine enemies.
	Avoid a tall, dark, saturnine person; he seeks to injure thee.
	A fortunate dream, forecasting good news and gratified wishes.
	A pleasant dream denoting merrymaking, joy, prosperity. The object of the dreamer's affection is sincere.
	Prepare for traveling; thou shalt take a fortunate journey.

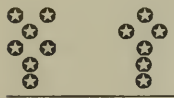
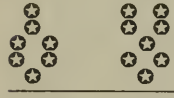
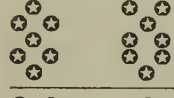
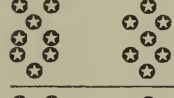
	Journeys, changes, agitation, the arrival of friends long absent.
	Depression, the weight of cares and troubles.
	Loss through carelessness and neglect; a warning to take care.
	A dream warning the dreamer to be careful of his signature and of signing papers.
	A dream of disappointment alike in love and in business.
	A favorable dream for both love and finance.
	A troubled dream to lovers; to others diverse fortunes through strange planetary influences.
	Letters containing evil news will disquiet thee.
	Slander and false rumors will attack thy credit.
	Deceitful friends whom thou trustest will prove thy greatest enemies.
	Sickness will assail those whom thou lovest most.
	Annoyance concerning papers or documents which will not arrive in time.

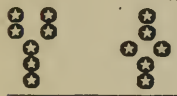
	Letters and news from those who have long been silent are approaching.
	A fortunate dream forecasting prosperity and changes for the better.
	Losses are predicted; to the lover parting with his beloved.

Hieroglyphical Emblem

Sign 1	Sign 2	Jove
		A change is near at hand.
		Prepare for a journey across the water.
		On the third day of the month this dream prognosticates loss; ordinarily, however, it is unimportant.
		An unfortunate dream; guard thy dwelling.
		This dream augurs that thy letters are intercepted. Have a care.
		Family cares and sorrows are herein foretold.

	The land of thy abode is subject to perils.
	Thou art threatened with a fright or alarm.
	Ere long thou wilt lose a near relative.
	Scandals and many cares herein are prophesied.
	An old, half forgotten grievance will be vigorously revived.
	This vision is an omen of anger or angry words.
	A more propitious fortune is herein augured, one over which the dreamer may well rejoice.
	Extraordinary news from friends; much action for the next three months.
	An ill-omened dream.
	Peril, grief and secret sorrows at home are foretold.
	Beware of horses and of riding.
	An ominous dream of old grievances renewed.

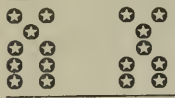
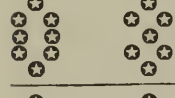
	Rejoicings and merry-making; weddings.
	Joy and mirth are here foretold.
	The dreamer will shortly receive a most charming invitation.
	Grief and misfortune attend this dream.
	The dreamer is subject to evil influences of which he should beware.
	Thou wilt find a new and helpful friend within the month.
	Loss, especially if dreamed on the third day of the moon.
	This dream forecasts disputes, avoid them.
	Three strong friends shalt thou find within the year.
	If thou art single this dream forecasts marriage.
	If thy dream was terrifying have no fear, it is not ill.
	Frame thy speech with care; quarreling is shown.

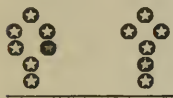
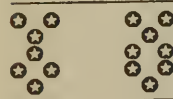
	Thy dream signifies that the times are opposed to thy success.
	Of whatever this vision may consist have no fear of harm.

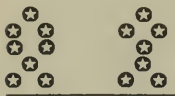
Hieroglyphical Emblem

GEMINI

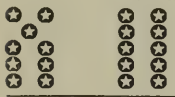
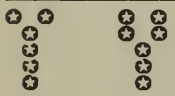
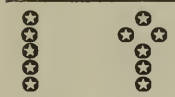
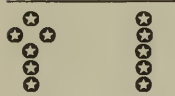
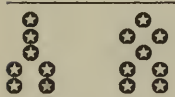
Sign 1	Sign 2	
		Journeys or crossing deep water are foreshadowed.
		Increased business affairs and much to do with writings and documents.
		The death of an enemy to thy peace of mind is herein foretold.
		Something that thou hast long wished for has gone by.
		Good fortune and a long purse are herein foretold.
		Profit through some business transaction or bargain.
		Victory over enemies.

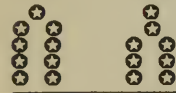
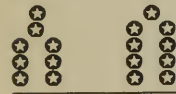
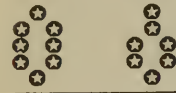
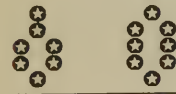
	Merry-making and festivities to which thou shalt be bidden.
	You are warned of falsehood among your friends and of sickness in thy dwelling.
	Trouble from treacherous and scornful enemies, but final victory over them.
	Whatsoever thou hast on hand will, on the morning after this dream, bring thee trouble.
	Expect letters and news from friends long absent.
	Sadness and sorrow are herein predicted.
	Death will soon rob thee of a near and dear companion.
	A jovial, happy dream.
	A dream of regret for vanished joys.
	A loss by thieves is herein forecast.
	Beware of treacherous enemies near at hand.
	Marriage within the year is here prognosticated.

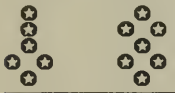
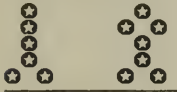
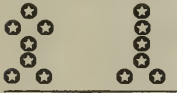
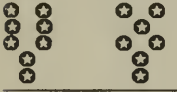
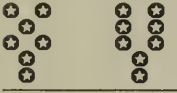
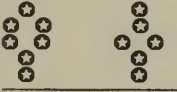
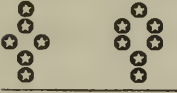
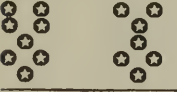
	A dream of great profit unless it be dreamed on the first day of a new moon or in an eclipse.
	A dream of friendship to all, but to a male the love of a beautiful damsel is promised.
	This dream warns thee of trouble.
	A "wearyful" dream.
	Harassment, even possible imprisonment is forecast by this dream.
	An evil dream; disappointed hopes.
	Troubles overshadow thy home.
	A dream assuring thee that the stars are propitious to a return of fortune.
	On Friday this dream foretells deceit; on Monday a journey; on other days a new friend.
	Quarrels and unhappiness are here indicated.
	This dream proceeds from ill-health.
	Joy, mirth and pleasure are here denoted.

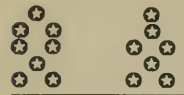
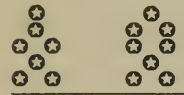
	Unfavorable; danger of discredit or of loss of goods.

HIEROGLYPHICAL EMBLEM

SIGN 1	SIGN 2	LUNA
		Dreamer, be warned of guile and deceit about thee.
		Thy fears are groundless; from now on thy sorrows will leave thee.
		A happy dream promising wealth.
		Seven years of good fortune are promised by this dream.
		Voyages and changes are herein denoted.
		Voyages and journeys and adventures with a pleasant companion.
		Trouble to some of thy absent friends is indicated.
		Losses in thy family circle are foretold by this.

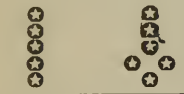
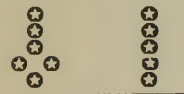
	Thou wilt be busied over books and papers.
	Hasty news is here forecast.
	A legacy will follow this dream.
	Favourable times await the dreamer.
	A dream forecasting death among thy relatives and friends.
	A dream warning thee of sickness.
	A fortunate dream promising thee gold and silver.
	The dreamer will discover a secret.
	A dream of sickness and calamity.
	A bad dream forecasting trouble, sickness, etc.
	Prepare for a change of residence.
	Favorable times draw near; expect to receive money.

	A removal is hereby indicated.
	Confusion and possible loss among papers, deeds and documents.
	A disagreeable month; be warned of losses.
	Mischief surrounds the dreamer who is warned to act cautiously.
	Be warned of a funeral within a twelvemonth.
	A dream of fickle fortune and of trouble.
	Good fortune, money, presents, prosperity are herein augured.
	A golden influence has caused this dream; slight it not.
	A dream of universal character portending troubles to many mighty persons.
	Thou art warned to guard well thy actions after this dream.
	A frightful dream thou hast had, but its omens are happy.
	Thou wilt shortly take a journey; prepare.

	Soon thou wilt hear of the illness or decease of a loved one.
	Grief is herein forecast.

Hieroglyphical Emblem

Sign 1 2 — CANCER

	An unimportant dream unless it concerns money, in which case it augurs deceit.
	An omen that thou wilt voyage or hear news of voyager.
	Melancholy and affliction are herein denoted.
	Thou wilt hear news of a death.
	Aches and pains are prognosticated for the dreamer.
	Sickness and trouble are here forecast.
	Enemies over whom thou wilt triumph are near at hand.

A dream ominous of consternation and ill words.

To a dark person this dream predicts many friends.

Mirth and jollity; be happy while thou canst.

An ill dream; thou art warned to be watchful.

Beware of a sudden foe and thou wilt conquer him.

Thou art warned to be on the lookout for trouble, sadness, heaviness, cares.

On the 1st day of the moon this dream foretells letters, on the 4th or 6th joy, on the 13th a funeral, other days, sorrows.

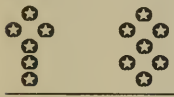
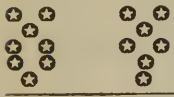
Expect glad news after this dream.

Beware of secret and treacherous foes.

Disappointments: thou wilt not take the journey thou hast planned.

Sorrow is at hand.

Traveling and many journeys are foretold.

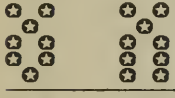
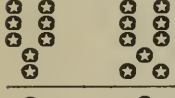
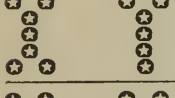
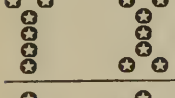
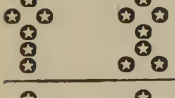
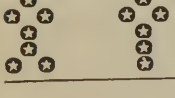
	First a journey is forecast, next a voyage and dealings with mariners.
	A treacherous dream, albeit it may have been a happy one.
	Beware lest a treacherous woman cost thee dear.
	An amazingly fortunate dream.
	A favorable dream, prognosticating money or letters by messenger.
	Annoyances and differences between friends.
	A dream warning thee of approaching illness.
	One of thy undertakings will fail.
	A fortunate dream denoting rich and powerful friends.
	Many moons of prosperity and good fortune will follow this dream.
	Disappointments are here signified.
	Losses and business vexations are foretold.

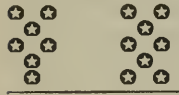
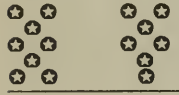
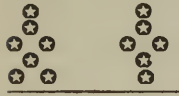
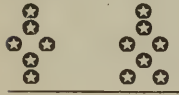
	This dream is an index of much diversity.

Hieroglyphical Emblem

SATURN

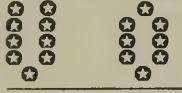
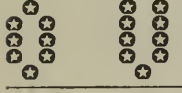
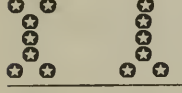
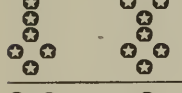
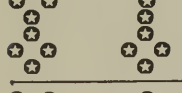
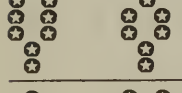
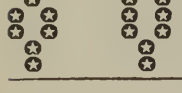
Sign 1	Sign 2	
		Thou wilt soon attend a funeral.
		An ominous sign denoting the death of thy dearest friend.
		Thou shalt have difficulty in obtaining that for which thou strivest.
		Sepulchers, biers and funerals are here connoted.
		Merry-making, feasts and dancing are here augured.
		Friendship is promised through this dream.
		The dreamer is hereby warned against anger.
		The expected shall not come to pass.

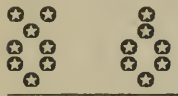
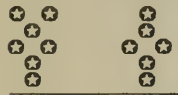
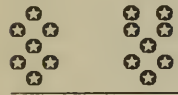
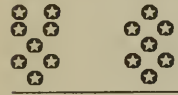
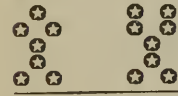
	Joy and profit through letters and books.
	Legacies and gain through the dead are here prognosticated.
	Thou art warned of deceit in one to whom thou hast shown courtesy.
	Dissimulation is indicated by this dream.
	A good omen of fortune soon to visit the dreamer.
	Thy thought and thy dream are contrariwise.
	Something which thou hast lately sought shall be accomplished without labor.
	The dream warns thee against signing documents.
	Thou wilt shortly receive a large inheritance.
	New friends and a turn in the tide of fortune.
	The attentions of fair and goodly damsels.
	Letters treating of love and courtship.

	Safety in the midst of difficulties.
	Riding on horseback and traveling swiftly.
	Changes, removals, voyages.
	An unlucky dream of thwarted desires.
	A dream of riches.
	A prosperous fortune awaits thee, persevere.
	Losses and financial difficulties.
	An omen of thieves; guard thy dwelling.
	Tidings, letters and messages.
	Except on Sunday this dream prognosticates money.
	Avoid quarreling and watch well thy words.
	A sign prognosticating red-haired friends of whom beware.

HIEROGLYPHICAL EMBLEM

SIGN 1	SIGN 2	LEO
		Bounteous favors of fortune are herein augured.
		Profit through merchandise or from overseas.
		Letters, news and gifts.
		The dreamer will shortly find a true, kind friend.
		Friends are here forecast and to the business man, money.
		This dream forecasts marriage within the year.
		Great disappointment in one of thy undertakings which shall fail.
		Peril if thou journeyest after this dream, also trouble and loss through writings and papers.
		Be warned against lawsuits and confusion amongst papers.
		If dreamed on the third day of the moon, death of blood relatives.

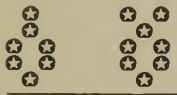
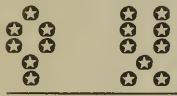
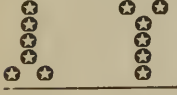
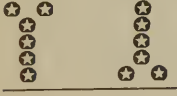
	A warning against secret enemies.
	Prognosticates mastery over secret foes.
	The revival of a past grievance long forgotten by the dreamer.
	Beware of losses.
	Death of some of thy kindred.
	The dreamer will shortly attend the funeral of one beloved.
	Beware of affixing thy signature to documents.
	Probable loss through thieves.
	Avoid the quarrels denoted by this dream.
	Thou wilt be angered by letters or papers.
	Restlessness and change.
	Sad news causing dismay and sorrow.

	Deceitful friends and thoughtless persons will cause thee trouble.
	Anger, strife and ill news are here betokened.
	A speedy change for the better in thy fortunes.
	Glad tidings from friends.
	Losses and sorrow are approaching.
	A secret enemy would fain harm thee.
	However evil this dream may appear it augurs good.
	Changes, journeys, possibly across water.
	News of a woman friend and from one in trouble.
	A journey is here foretold.

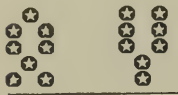
HIEROGLYPHICAL EMBLEM

MARS

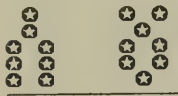
SIGN 1	SIGN 2	
		Weeping, sorrow and grief to others is here foretold.
		A relative in a far distant land will be laid to rest.
		On Monday or Wednesday the dream implies good; otherwise unimportant.
		Traveling and a long journey are forecast.
		A good dream auguring plentiful wealth.
		Gifts and favors shalt thou receive.
		In three weeks thou shalt make an acquaintance who will become a true friend.
		Happiness and joy are herein foretold.
		Business, letters, charts and activity of mind.
		Trouble through a dark woman.

	A deceitful dream! Beware of a red-haired man.
	Thou wilt shortly hear of the illness of a friend.
	The perils that of late have beset the dreamer will vanish; his destiny will mend.
	Grief and sorrow are here connoted.
	A mixture of joy and sorrow is here prognosticated.
	Tears and annoyances, followed by joy.
	Thou wilt either marry thyself or will attend a wedding.
	On the 7th day of the moon this dream forecasts a journey; on any other day, new friends.
	Disputes in relation to writings.
	The sudden death of a dear friend is hereby augured.
	Trouble will follow this dream.
	Cares will beset the dreamer.

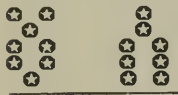
Disappointments, relating to money.



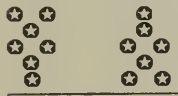
Deferred hope.



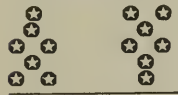
Good fortune will soon follow this vision.



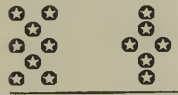
To a female this dream signifies marriage, to a male deceit.



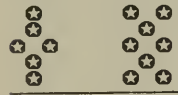
An omen of many months of good fortune.



Harsh words concerning money.



The receipt of money.



Unexpected news.

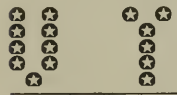
An unimportant dream.

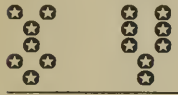
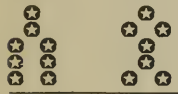
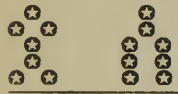
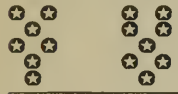
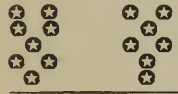
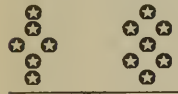
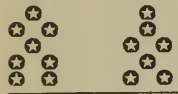
Let the dreamer prepare for a removal unless dreamt on the full of the moon.

HIEROGLYPHICAL EMBLEM

VIRGO

SIGN 1	SIGN 2	
		Journeying and activity especially if the moon be not full.
		Travels, voyages.
		Business delays and dissatisfaction.
		A vexatious dream.
		Happiness, marriage, especially if dreamed on Thursday.
		On the 9th day of the moon, this dream predicts robbers. On other days deceitful friends.
		Prognosticates meeting with rich and noble friends.
		Prognosticates the fulfillment of desires and intentions.
		Riches after poverty; fulfillment of wishes.
		Honors and dominion over others will come to thee after this dream.

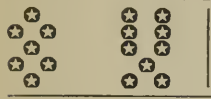
	On a Friday this is an unlucky dream, otherwise unimportant.
	Favors, presents and benefits from wealthy persons.
	Journeyings or flitting from place to place.
	To a female marriage, to others buying of houses or heavy goods.
	Delay in the marriage of a friend.
	Marriage, joyful news, the desires of thy heart.
	Hatred, joy and sorrow commingled.
	Secret enemies especially a dark, saturnine person.
	A good dream for a sick person; on the increase of the moon it foretells the coming of money.
	A reward for that which thou hast done.
	Servitude to the rich, profit to the poor are here betokened.
	Crosses in love are herein forecast.

	Danger even death to the sick; to one in captivity or grief, a speedy release.
	Sickness through feasting.
	Merry-making, joy, new garments.
	A dream forecasting happiness and prosperity.
	Fortunate and happy save on the full of the moon.
	A long peaceful life is promised.
	Thou art warned against deceitful friends.
	Quarreling and angry words.
	A bad dream, guard thy actions.
	Sickness either to thyself or family.

HIEROGLYPHICAL EMBLEM

SIGN 1	SIGN 2	MERCURIUS
		On Friday this portends marriage to the young and success to the aged.
		A long journey with a satisfactory termination.
		Sorrows and care surround thee.
		An enemy will endeavor to harm the dreamer.
		Wealth and plenty in thine old age.
		In a few years hence thou wilt have fortune and prosperity.
		Thou wilt gain wealth but thou mayest lose it.
		A present of gold and silver.
		Riches in later life.
		Poverty for a season through the dreamer's own negligence.

A dream of trouble in high places, in affairs of state, etc.

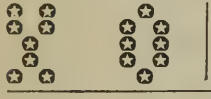


A dream warning thee to look well to thy character lest thou be discredited.

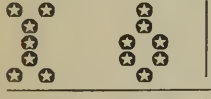
Trouble and sadness after merry-making.

Thou wilt shortly find a sincere and trustworthy friend.

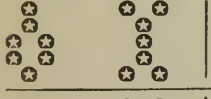
Beware of robbery; a heavy loss is prognosticated.



Herein are shown rides on horseback and journeyings.



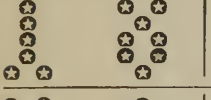
Vexatious removals or voyages.



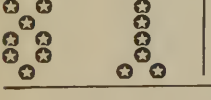
Great evil if thy dream fall on a Saturday.

An evil minded enemy, but with care thou wilt be victorious.

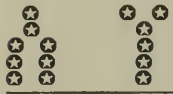
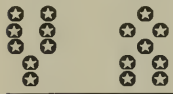
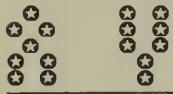
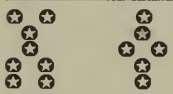
Financial success and health are herein augured.



Many enemies against whom thou must guard.



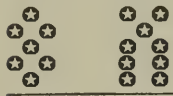
On Friday the 13th of the month this dream foretells death amongst thy relatives; otherwise insignificant.

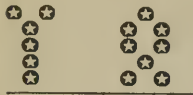
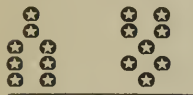
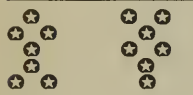
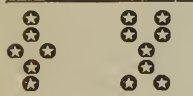
	Feasting and prosperity.
	Wealth and success to the dreamer.
	Profit and honour.
	Beware of horned cattle and four-footed beasts.
	Letters containing news of absent friends.
	Illness hovers near the dreamer.
	Much walking or journeying.
	News and financial affairs.
	An evil dream denoting temporary poverty.
	Beware of removals and changes after this dream.

HIEROGLYPHICAL EMBLEM

LIBRA

SIGN 1	SIGN 2	
		Thou art warned of danger from thieves and robbers.
		Fair persons will profit thee much.
		Thou mayest expect visitors from a long journey.
		A fortunate dream; thou wilt receive money through letters and packets.
		Many months of fortune and prosperity.
		Profitable business and increase thereof.
		Guard against a spiteful enemy who would harm thee financially.
		Be prepared for sudden and sad news.
		Confusion amongst workmen and laborers from which thou mayst suffer.
		Some secret foe has lately been working mischief with thy name. Take care.

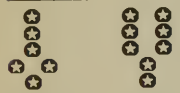
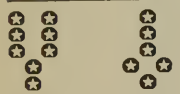
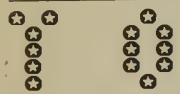
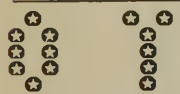
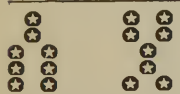
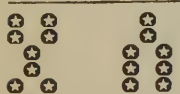
	Beware of deceit and false friends.
	To a male this dream connotes trouble with a female.
	Better fortune is at hand; thy troubles will soon pass.
	Thou wilt receive a gift of money and will prosper generally.
	A journey or removal within six months.
	Misfortunes and troubles are herein foretold.
	A change is here predicted.
	A funeral in thy family which will grieve thee sorely.
	To a male approaching nuptials, to a female courtship.
	On a Thursday, Tuesday or Wednesday, good fortune and success to the dreamer.
	Losses; avoid speculation.
	Sorrow; also guard thy health against sickness.

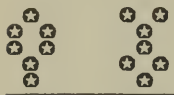
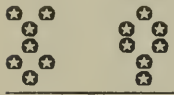
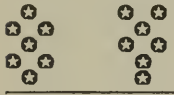
	Luck will attend thee in six weeks.
	Thou shouldst warn thy absent friends to beware of approaching trouble.
	Wealth and fortune to the dreamer, death to his enemies.
	Unimportant; a mixture of good and evil.
	Love and happiness; prosperity and marriage among thy kindred.
	Thou hast just escaped loss and sickness.
	Fortunate on Sunday; otherwise look for a month of trouble and vexations.
	Toil, worry and anxiety are herein forecast.
	An unimportant dream due to ill-health.
	New friends are herein forecast.

HIEROGLYPHICAL EMBLEM

VENUS

SIGN 1	SIGN 2	
		A sad dream denoting sorrows and cares.
		Trouble amongst thy absent friends.
		Many changes alike in thy lot and in thy habitation.
		Troubles and cares will befall thee for a short time.
		Joy and merry-making.
		First disappointment, then the receipt of a large sum of money.
		If dreamed on Sunday and the 10th day of the moon, this dream denotes wealth in middle age.
		An enemy of the dreamer will shortly die.
		Thou wilt soon see some one whom thou hast sorely missed.
		Seven months of trouble will follow this dream.

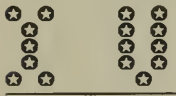
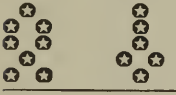
	Anger, strife, loss through treachery.
	Unless thy dream proceeds from ill-health, beware of a dark person near thee.
	A fortunate dream.
	Thou wilt soon take a long and prosperous journey.
	Marriage, nuptials, love are herein signified.
	Treachery is herein denoted.
	Beware of a faithless friend who will slander thee.
	A warning not to enter thy enemy's dwelling nor to cross his threshold.
	The present weariness and care will soon change to better fortune.
	The death of a dear friend or relative who lives at a distance.
	Good fortune, gifts of money, joyful letters.
	Heavy cares, yet victory over adversaries at last.

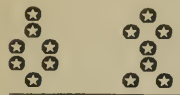
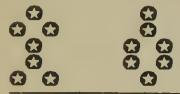
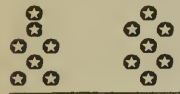
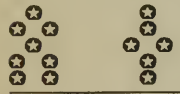
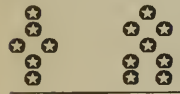
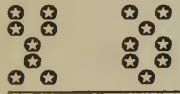
	Business cares and disappointments.
	After three days the dreamer will escape harm.
	Success in business, joy and pleasure.
	A dream that augurs well for public life and for voyages.
	Troubles that will soon pass.
	A warning not to be too confiding in your friends.
	Beware of journeys or voyages for the space of one moon.
	This dream forecasts a sudden rise in fortunes.
	Prepare thy mourning garb, some one is about to die.
	A warning to look to thy health.

HIEROGLYPHICAL EMBLEM

SCORPIO

SIGN 1	SIGN 2	
		Prognosticates a joyous time; financial success beyond present expectation.
		Changing circumstances, money, friends and happiness.
		A beneficial, happy voyage.
		An unimportant dream.
		Thy fortunes will mend, but for the present avoid speculation.
		A faithless friend will harm the dreamer.
		Victory over adversaries who shall rise up against thee.
		A warning of sickness; guard thy health.
		News from distant friends or from one whom thou hast believed dead.
		Financial success; plentiful gold and silver.

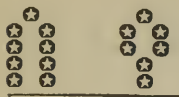
	A warning to beware of law and lawyers.
	Thy desire shall be fulfilled.
	Thou shalt acquire a small sum, but do not risk it in speculation, lest thou lose.
	Happy surprises are herein denoted.
	Take care whom thou consultest on important matters.
	Dream of funerals, grief and cares.
	A joyous dream; thou wilt be bidden to many feasts.
	To the young this brings joy and feasting; to the aged, the peace they desire.
	To a female suitors and possible wedlock.
	Take care lest thou make an enemy who will cost thee dear.
	Victory over an adversary.
	Beware of scandals which are being circulated about thee.

	An illness within three weeks is here foretold.
	Sorrow and pain; the death of a near relative.
	An unimportant dream.
	A quiet, unimportant dream.
	A change in fortune; prosperity, happiness, pleasure.
	News and letters containing money wilt thou shortly receive.
	Unfavorable conditions will cause misfortunes for a time.
	A funeral if dreamed on the 4th, 5th or 20th day of the moon.
	Quarreling and strife.
	Thy best friend will shortly be in trouble and will seek thy aid.

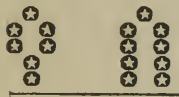
HIEROGLYPHICAL EMBLEM

PALLAS

SIGN 1	SIGN 2	
		An unfortunate dream; worse on the new moon.
		Beware of crossing water after this dream.
		Changes and perplexities are herein augured.
		A dream of vain toil and labor.
		Wealth and plenty; success financially and in love.
		Joy, health and wealth amongst thy kindred.
		Guard thy person and thy house against thieves.
		To the sick danger of death; to the well care and grief.
		An evil dream, financial cares and crosses in love.
		An omen of sore affliction.



A dream forecasting bad weather.



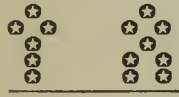
A dream of hope, but be not too sanguine.

On the 1st day of the moon, a journey; on the 3rd day a friend; on any other day deceit.

A dream signifying that thy mind is unnecessarily burdened with fears and troubles, but with care thou need not fear.

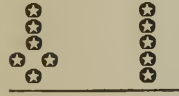
A dream forecasting long journeys which will benefit the dreamer.

Strange news will alarm the dreamer.

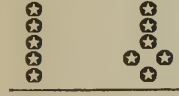


A dream of joy and marriage festivals.

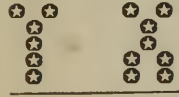
This dream denotes the passing of evil times and the beginning of a new era.



An omen of secret enemies; beware of treachery and deceit.

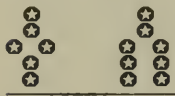
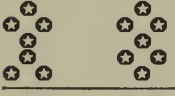
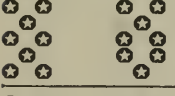
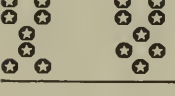


Put thy trust in none; many would injure thee if they could.



Difficult business dealings, cogitation and expedition.

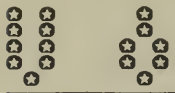
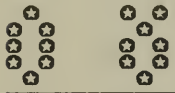
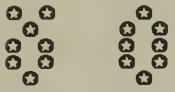
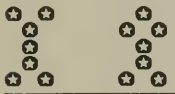
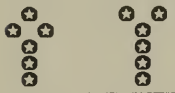
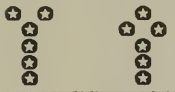
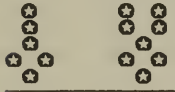
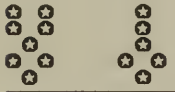
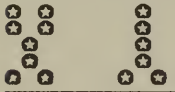
Success in law or finance.

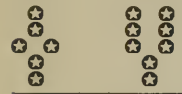
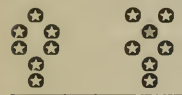
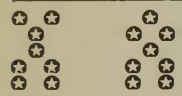
	Voyages, journeys, the meeting with absent friends.
	Thy dream is an omen of war, pestilence and famine.
	Beware of enemies; trust few whom thou knowest.
	Disappointment in business, vexations in love.
	Crosses to the lover, disappointments to the business man.
	A dream warning thee of the loss of goods and money.
	Money and a change in thy fortune for the better.
	Falsehood and treachery, but in three days thou wilt have good news.
	Writings, study, letters and books are herein denoted.
	Danger of the sea is herein prophesied.

HIEROGLYPHICAL EMBLEM

SAGITTARY

SIGN 1	SIGN 2	
		A dream of prosperity and fortune.
		Trouble on Saturday, money when dreamed on other days.
		Changes, travels, journeys.
		Removals, changes.
		On the 5th, 8th or 12th day of the moon this vision denotes funerals.
		A fortunate dream financially.
		A dream betokening grief, sadness, anxiety.
		Sickness is shadowing thee or thy household.
		Thou wilt be in jeopardy.
		Losses, crosses and afflictions threaten.

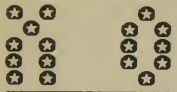
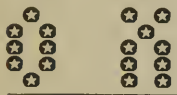
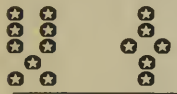
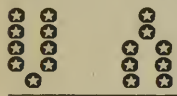
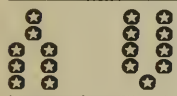
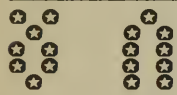
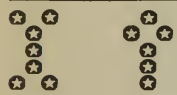
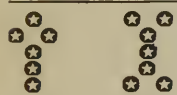
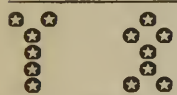
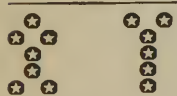
	Sadness and care are herein denoted.
	Much walking and riding on horseback.
	Evil news is here foretold.
	One whom thou hast loved and trusted will become thine enemy.
	The arrival of letters and of a friend long absent.
	A vexatious happening is herein foretold.
	Pleasure, fortune and a wedding amongst thy kindred.
	Pleasure and felicity in thy domestic affairs.
	Anger is herein foretold.
	An omen of a journey or a removal in a few weeks.
	Beware of bodily hurt or injury from horned cattle.
	Thou hast a secret foe in a tall saturnine person.

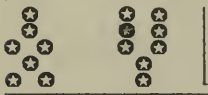
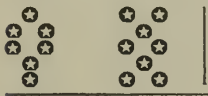
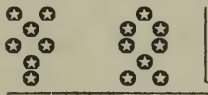
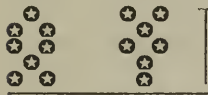
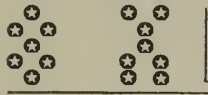
	Good fortune, a plentiful supply of money.
	An omen of lawsuits which the dreamer had best avoid.
	Be not disheartened by delay; thy wishes will finally be attained.
	Wealth through trade or merchandise.
	A portent of danger during the present moon; avoid the water.
	Feasting, joy and mirth are herein foretold.
	Abundance, peace and happiness.
	Thy dream forecasts trouble by law; also guard against theft.
	Thy dream warns thee of disgrace; dreamer, it behooves thee to have a care.
	A happy life and good fortune are herein prognosticated.

HIEROGLYPHICAL EMBLEM

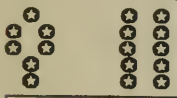
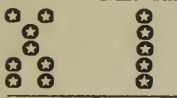
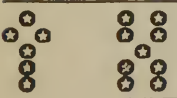
JUNO

SIGN 1	SIGN 2	
		Thou art warned against sorrowful changes, even imprisonment.
		This connotes the death of some friends to whom thou art deeply attached.
		Within three months wilt thou lose one whom thou lovest.
		This forecasts unprofitable removals.
		Many of thy undertakings will prove unprofitable and vexatious.
		Thou art warned of ill-health, also of a deceitful friend near thee.
		Sickness to thyself and idle words about thee.
		Privation, loss, disappointment.
		On the 9th day of the moon this dream forecasts theft and cheating.
		Beware of some curious accident which will befall thee.

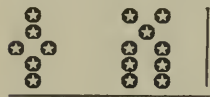
	To a female an offer of marriage; to a male angry words.
	Trouble and harassment in thy family.
	This denotes the friendship of aged persons.
	Many are envious and oppose thee, but they cannot harm.
	Sorrow and misfortune are herein denoted.
	Poverty and misfortune are here forecast.
	Deceit and slander surround thee.
	An unstable dream, caused by bad blood.
	A happy old age and an end to thy afflictions is here forecast.
	Prosperity governs this dream.
	Increase, gain and wealth are hereby forecast.
	Ominous of trouble through beautiful women.

	Beware of false friends who betray and slander thee.
	Avoid the water after this vision.
	Evil if dreamed on Friday, denoting deferred hopes.
	To a female this denotes love-letters; it warns a male against lewd women.
	Pleasure cometh after pain.
	The death of a neighbor is hereby forecast.
	Ill-health and much sickness are herein denoted.
	Thou art warned of sickness near thee.
	Mourning and angry words from those with whom the dreamer comes in contact.
	A warning against deceptive and vain hopes.

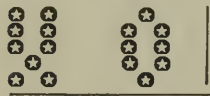
HIEROGLYPHICAL EMBLEM

SIGN 1	SIGN 2	CAPRICORNUS
		The interpretation of this dream is connected with the church or some religious friend whom thou shalt meet.
		Barter, exchange, the counting of money.
		Thou shalt soon make great and noble acquaintances.
		Letters and news from those long absent.
		Slanders and lying reports are being circulated concerning thee.
		Troubles, annoyances, an unsettled time.
		Health, wealth, and happiness.
		The dreamer will soon receive glad tidings.
		Thou art warned that thy pleasures will cost thee dear.
		Weddings and festive gatherings.

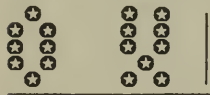
Strife and anger; be cautious.



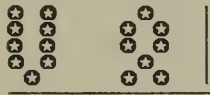
Thy dream denotes sudden frights.



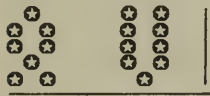
Guard thy dwelling against thieves.



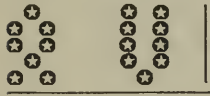
Thy dream foretells good news.



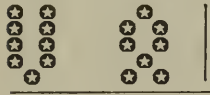
After this dream, sorrow and humiliation, if not disgrace will be thy portion.



Great distress of mind.



Comfort and solace after thy troubles wilt thou find.

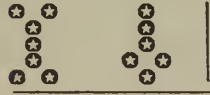


This dream augurs the death of an enemy.

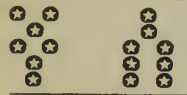
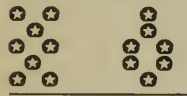
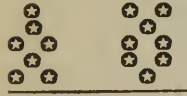
Thy dream borders on anger and is therefore vain.

Three things are herein predicted, a strange guest, a letter and the departure of an enemy.

A dream of poverty and misfortune.



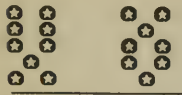
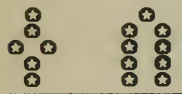
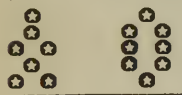
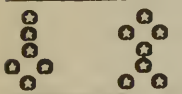
Glad tidings are at hand.

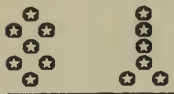
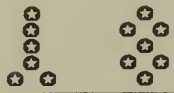
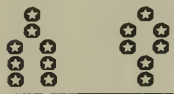
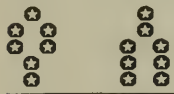
	On Friday this dream brings news; on Sunday money; Monday traveling; Tuesday quarreling; other days, strife.
	On the 12th day of the moon this dream augurs a legacy; on Thursday or Sunday, money.
	Advancement after toil.
	The coming of a friend.
	Deceit and vain words.
	A dream of illness, guard thy health.
	Trials are at hand, but later thy fortune will mend.
	Bad news, especially if dreamed on Monday.
	Great labor and small profit are here foretold.

HIEROGLYPHICAL EMBLEM

CERES

SIGN 1	SIGN 2	
		A fortunate dream.
		Money and health.
		A vain and useless dream.
		A change in the dreamer's fortune for the better.
		Rejoicings, feasting and pleasure.
		On a Monday thy dream foretells a marriage among thy friends, on other days gladness.
		News and letters from friends.
		Thrice wilt thou travel within the year.
		Beware of false friends who would do thee harm.
		Within a month wilt thou lose a friend by death.

	A spiteful enemy would injure thee.
	Some months of sorrow are before thee.
	Losses unless thou lookest well to thy purse.
	Little import attaches to this dream.
	The grief and restlessness that has burdened thee will now disappear.
	The vanishing of fear is here denoted.
	Danger of falls and bruises.
	The death of a relative will grieve thee within the year.
	Funerals and burial of the dead.
	Grief through the death of a friend abroad in a foreign land.
	A dream of many interpretations, among them the augury of loss by thieves.
	On the even days of the moon (the 2nd, 4th, 6th, etc.) this dream foretells removing; on other days sorrows.

	Death of a spiteful enemy; nevertheless thou wilt have troubles after this dream.
	Weeping, tears and sorrow.
	On Thursday this dream betokens a year of happiness, on other days fortune.
	A combination of good and evil is this vision.
	Heavy responsibilities and enmities.
	On Saturday thy dream is good, on any other day it betokens sorrow and trouble.
	A large sum of money is on its way to thee.
	Good fortune awaits the dreamer, peace and plenty.

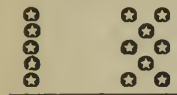
HIEROGLYPHICAL EMBLEM

SIGN

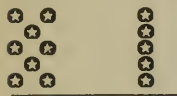
AQUARIUS

1	2	
		Thy dream warns thee of disappointment.

Beware of going on or in the water after this dream.



Take care of thy purse; financial losses.



Beware of those who would malign thee.

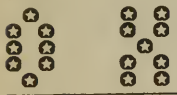
Some of thy kindred or near neighbors are thine enemies.

On the 3rd and 9th days of the moon, an unfortunate dream, denoting treason and false counselors.

Thou art warned against false friends who would injure thee.

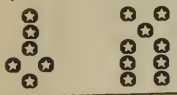
Hurry and confusion, probably voyages.

An unsettled time, anxiety and trouble.

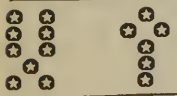


An unfortunate dream forecasting grief.

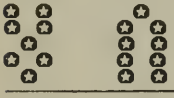
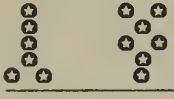
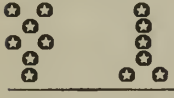
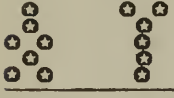
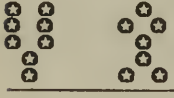
On Thursday a funeral is augured; on other days news of the severe affliction of a friend.

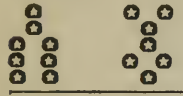
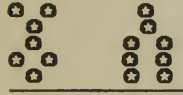
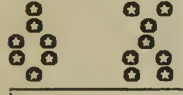
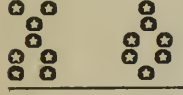
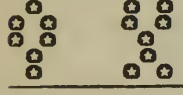
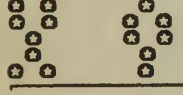


Good fortune attends this dream.



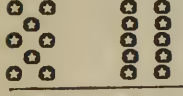
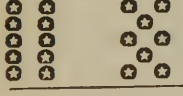
Thou shalt have friendship despite women who seek to injure thee.

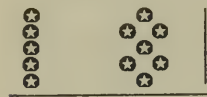
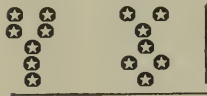
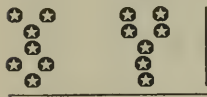
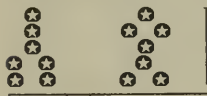
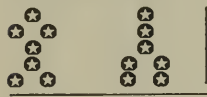
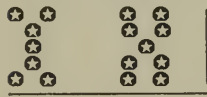
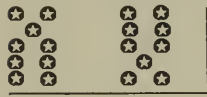
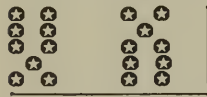
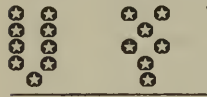
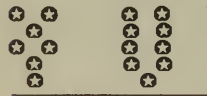
	Thou art warned of treachery in one near and dear to thee.
	This denotes the fear of sickness and ill-health.
	Thou wilt suffer financial loss.
	Thou wilt shortly meet one who will become a true friend.
	Thou wilt journey and change thy abode.
	Letters and news of absent friends.
	A powerful enemy thou hast who will seek to ruin thee.
	A sad dream foretelling sickness and trouble.
	Annoyances will precede the rescue from thy troubles.
	Thou wilt soon receive a sum of money.
	Although a pleasant dream, it is unfortunate in meaning.
	Several translations fit this dream: a loss by theft, a gift and a funeral.

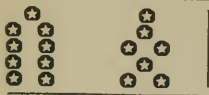
	Unfortunate for purse, person and property.
	On Monday and Wednesday, trouble; otherwise, news.
	News of absent friends.
	A warning that thou art in peril.
	Danger of four-footed beasts.
	The scattering of thy goods.
	Poverty in youth; riches in old age.

Hieroglyphical Emblem

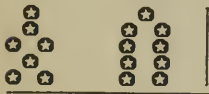
VESTA

Sign 1	Sign 2	
		A fortunate dream for friends and money.
		Profit through the death of some one in a foreign land; wealth in latter life.

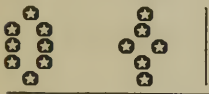
	Thy vision is unimportant.
	Traveling and changes.
	Thou wilt shortly receive an inheritance.
	A run of good fortune lies ahead.
	Feasting and joy: a wedding.
	Wine, mirth, feasting; a marriage amongst thy kin.
	Evil news concerning friends.
	Letters and papers; also a secret foe.
	Danger of accidents near thy dwelling.
	Watch thy servants lest they defraud thee.
	Trouble, harassments, cares.
	Unexpected riches from divers sources.



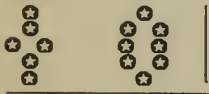
This dream forewarns the dreamer of many malicious and treacherous foes.



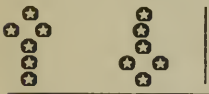
Good by means of apparent evil and misfortune.



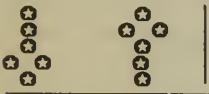
Trouble amongst thy friends is here denoted; some are imprisoned, others will die.



Anger and contention are here forecast.

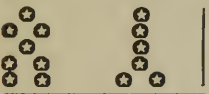


Marriage for a single male; to a married man, widowhood; to a female, courtship, love, friendship.



The dreamer is warned against poisonous liquids.

Crosses and griefs are here ominous.

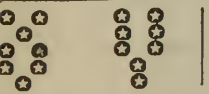


A dream due to physical ailments.

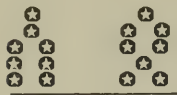
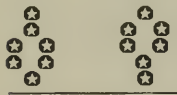
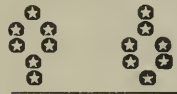
Advancement, pride and ambition.

Good will come through ecclesiastical friends.

A dream connoting unfulfilled desires.



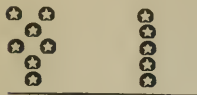
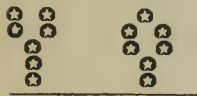
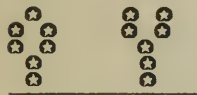
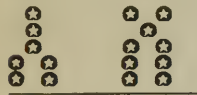
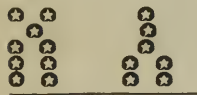
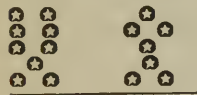
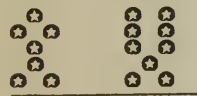
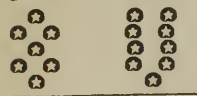
Trouble, care, bereavement, even death are here foretold.

	Ere long thou wilt be delivered from the peril into which thou art prone to fall.
	A joyous dream denoting deliverance from all thy afflictions.
	Many unfaithful friends to whom thou hast been faithful.
	Danger to the dreamer from the falling of weights.
	Many enemies against whom thou shalt prevail.
	A long life but heavy sorrows.

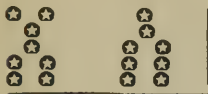
Hieroglyphical Emblem

PISCES

Sign 1	Sign 2	
		Disappointment at home and in thy business.
		Many changes; traveling.
		A friend will soon visit thee.

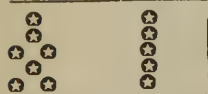
	The handling of large sums of gold and silver.
	Scenes of grief and sorrow, also financial worries.
	Beware of frauds and cheats.
	Loss through theft or fraud.
	Strange, unexpected news.
	Social pleasures; new faces.
	A vain unprofitable vision.
	Danger of accidents and falls.
	Travel not for a month after this dream. Danger.
	To a female, love and courtship; to a male, rivals.
	On the 11th day of the moon, vexations; on other days, removals.
	Vexatious letters or news.

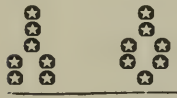
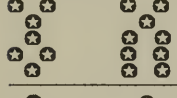
	Death will visit thy family.
	Festivities and social pleasures.
	A wedding amongst thy kindred.
	Changes that will cause thy business to flourish.
	A large sum of money will shortly be thine.
	Strife, quarreling, fear of bloodshed.
	Deceit and vanity.
	A death among thy kindred within a twelve-month.
	Danger of fire is herein forecast.
	Letters and news.
	Thy vexations are nearly o'er.
	Strangers are about to visit the dreamer.

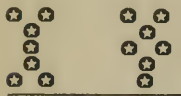
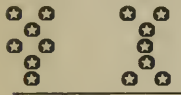
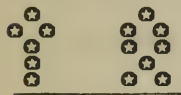
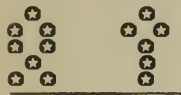
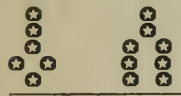
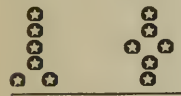
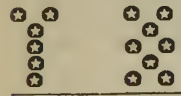
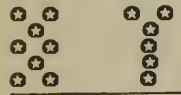
	Riding on horseback or traveling.
	False friends will seek to injure thee.
	Joy, love, prosperity are here indicated.
	On the 3rd or 7th days of the moon this dream augurs sickness; on other days, grievances.
	Vexation, grief and trouble.

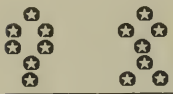
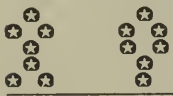
Hieroglyphical Emblem

DIANA

Sign 1	Sign 2	
		The advent of good fortune is predicted.
		Fortunate signs connoting business activity.
		The revelation of secrets is here prophesied.
		Danger from water is threatened.

	Approaching prosperity is here heralded.
	Money and this world's goods shalt thou have.
	Divers strange events are here denoted.
	Sorrow, care and loss.
	A false friend will cause thee trouble.
	Sickness and ill-health to thyself and family.
	Treacherous enemies are endeavoring to harm thee.
	Beware how thou affixest thy signature.
	Pleasure and profit are herein denoted.
	Thou shalt soon receive glad tidings.
	On the moon's increase this dream foretells disaster; on the wane, funerals.
	Evil news is here predicted.

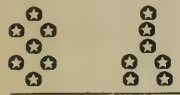
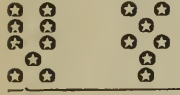
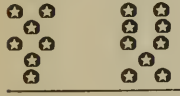
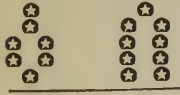
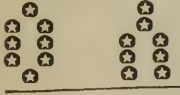
	Long life and riches are herein forecast.
	A happy dream.
	To the single this dream augurs marriage; to the wedded an increase of family.
	A dream of tears.
	Anger and quarreling.
	A doubtful dream. Have a care.
	Thy dream arises from physical disorder.
	A vision of clouds and shadows.
	Amity, joy, love.
	Thou wilt acquire money.
	Affliction and misfortune are here denoted.
	Fortunate on the 1st, 5th and 11th days of the moon; on other days, evil.

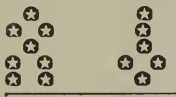
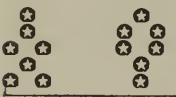
	Evil times follow this dream.
	Temptations to the frail sex; to males, pleasure.
	Thou art warned that a deceitful friend is near thee.
	Anger concerning papers and books is here denoted.

Hieroglyphical Emblem

MEDUSA

Sign 1	Sign 2	
		This warns the dreamer against a fair-haired comely person.
		Injury and misfortune to the rich; to the poor, comfort and help.
		Shame or reproach; look to thyself.
		Sickness threatens thee.
		Care to the rich; wealth to the poor.

	Amorous friendships are here betokened.
	Loss and treachery through servants.
	A warning to beware of thieves.
	On a Thursday this dream is an omen of many happy years to come; on other days, a good dream.
	Strange news is on its way to thee.
	Accidents through weapons or four-footed beasts.
	Danger threatens the dreamer.
	Sorrow and tears will soon come to thee.
	A promotion is herein augured.
	Trouble that will end in the receipt of money.
	Losses and damage to property are here signified.
	Within three months after this dream thou wilt meet with some mishap.

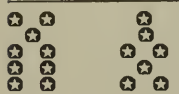
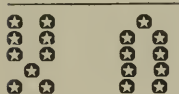
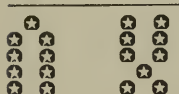
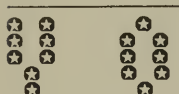
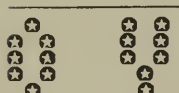
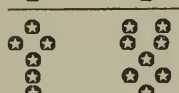
	Very evil if dreamed on the 7th day of the moon; it also denotes the paying away of large sums of money.
	Thou wilt attend both a wedding and a funeral within a twelvemonth.
	Let the dreamer beware of private enemies.
	Deceitful pleasures are here foretold.
	Travel and labor both in vain are hereby signified.
	Many annoyances from enemies, but eventual victory is here forecast.
	On Tuesday this dream denotes money; on Wednesday or Friday, gifts; Monday, a friend; Thursday, a ring; Saturday, a foe; Sunday, a journey.
	Thy dream predicts money.
	Good and lasting fortune.
	Guard thy purse.
	Sore affliction.
	No good can come of this dream.

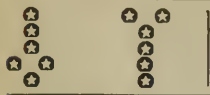
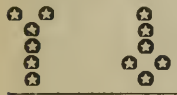
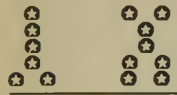
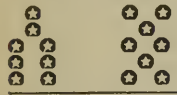
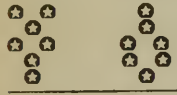
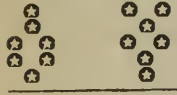
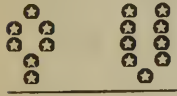
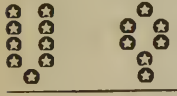
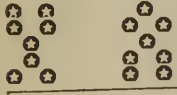
		Hindrances in thy affairs.
		Grief, heaviness, sorrow.
		Sudden anger is here foretold.

Hieroglyphical Emblem

PHOEBUS

Sign 1	Sign 2	
		Sadness, care, grief are herein signified.
		Dangers threaten thee from watery element.
		Loss through theft or a secret foe.
		Thou wilt receive joyful news.
		Marriage to virgins and widows; to others, riches.
		Health and vigor to the sick; to others, an insignificant dream.

	Business activity, profit.
	Deliverance from thy troubles is forecast.
	To a single person, marriage if dreamt on Wednesday; Sunday, profit; other days, good friends.
	A reward will come to thee.
	To the rich, secret envy; to the poor, assistance.
	Grief and danger will beset the dreamer.
	On the 13th day of the moon, death; on other days, sickness.
	Thy undertakings will prosper after this dream.
	Thou wilt discover some hidden secrets.
	Thy adversaries and foes will meet with ruin after this dream.
	Riches and honor will follow this dream.
	Thou wilt be bidden to feasts and merry-making after this dream.

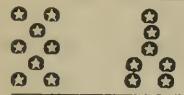
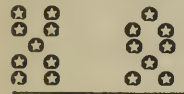
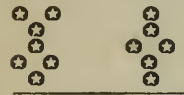
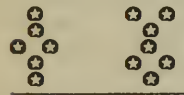
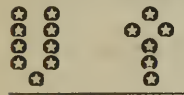
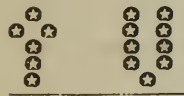
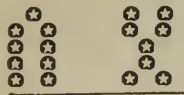
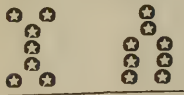
	Death is about to deprive thee of an enemy.
	The dreamer will be bidden to a wedding.
	Thou art warned of spiteful enemies.
	A funeral amongst thy relatives is approaching.
	Thou wilt make new friends, but thou art warned not to trust them.
	Thou wilt shortly receive money.
	Attainment of wishes is here denoted.
	Deliverance from loss or hurt, which heretofore overhung the dreamer.
	Sadness, or sad news is here prognosticated.
	An obstruction in thy business is herein denoted.
	This dream on a Sunday foretells love; Monday, sickness; Wednesday, a gift; Friday, friendship; other days, losses.
	Be careful of writing letters; trouble thereby is signified.

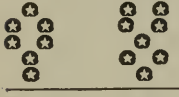
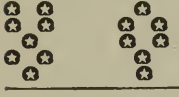
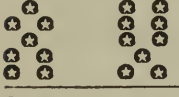
	Enemies are trying to bar thy path. Beware.
	A tall, fair man shall prove an adversary.

Hieroglyphical Emblem

HECATE

Sign 1	Sign 2	
		Pleasure, wealth and enterprise are here denoted.
		Right merry and mirthful is thy dream.
		Many bitter and malicious enemies.
		A rich friend and helper wilt thou have.
		Delay, obstacles and inactivity.
		Money wilt thou receive.
		Success and profit.

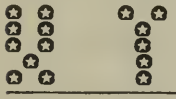
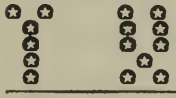
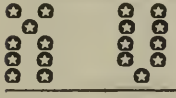
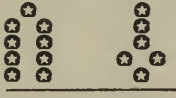
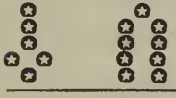
	Evil news is on the way to thee.
	Slander is about thee; be on thy guard.
	Unlucky on all days but the 3rd day of the moon.
	On Tuesday this dream shows an enemy; Monday, a false friend; other days it is unimportant.
	Pleasure and social gatherings.
	Merrymakings that will end in sorrow are at hand.
	Weddings to which the dreamer will be invited.
	Ere long thou wilt lose a respected friend through death.
	A joyous dream.
	Feasting and mirth are here indicated.
	Success in thy pursuits.
	Thou wilt remove thy residence.

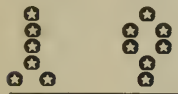
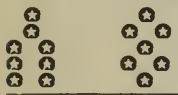
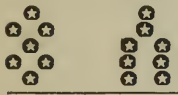
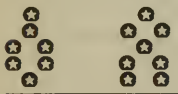
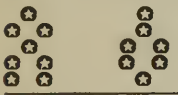
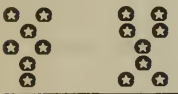
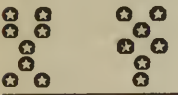
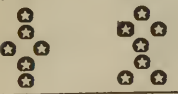
	Hasty and extraordinary news is at hand.
	Profit and enterprise.
	Thou wilt make a new and profitable friend.
	A fortunate dream.
	Sickness is at hand, say the portents.
	On Friday, disaster; on other days, tears.
	To a man this dream is a warning to beware of pleasure; to a female is warned that one is near who seeks her disgrace.
	Delay in thy wishes and their fulfillment.
	Letters and news are herein prognosticated.
	A spiteful and malicious person envies the dreamer.
	Death and funerals among thy relatives.
	Ere long thou wilt take a journey.

		The dreamer is warned to act discreetly as he is watched.

Hieroglyphical Emblem

Sign 1	Sign 2	Apollo
		An augury of future honor and dignity.
		The dreamer will receive a gift of money.
		Troubles are upon the dreamer.
		Happiness and wealth.
		Health, wealth and friends.
		Enterprise and profit are herewith predicted.
		Evil is near at hand.
		A dream that heralds sorrow.

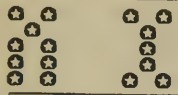
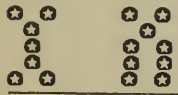
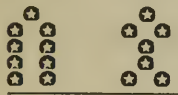
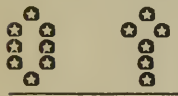
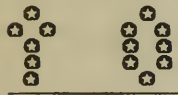
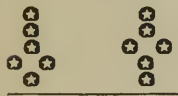
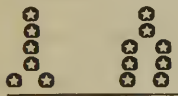
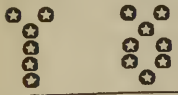
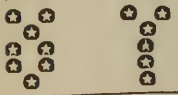
	Malice and strife of enemies.
	Treachery from which thou shalt escape.
	Trouble is at hand.
	On a Sunday thy dream is evil; Monday it brings news; Tuesday, treachery; Wednesday, letters; other days, anger.
	Years of wealth and happiness are presaged here.
	Quarrels, rivals in love.
	One of thy family will soon die.
	Great adversaries and many of them.
	Wealth and property are herein predicted.
	Quarrels over money.
	Promotion in thy business or everyday life.
	Evil news is at hand although no harm will come of it.

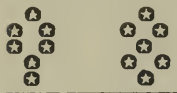
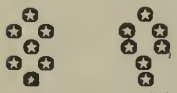
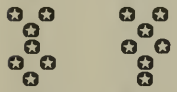
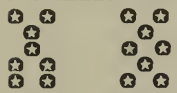
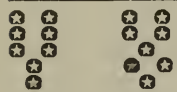
	This dream is an omen of a funeral.
	Sickness is hereby foretold.
	If dreamt on the 3rd, 5th, 7th or 10th days, death within a twelvemonth.
	A dream arising from anxiety and not prophetic.
	Evil is here prophesied to the dreamer.
	Beware of secret enemies.
	On Sunday this dream predicts a present; on Thursday a loss through a bad debt; insignificant otherwise.
	A prognostication of many troubles.
	A good dream, promising money.
	Profitless pleasures are here denoted.
	Thou wilt soon meet with kind friends.
	Pleasures, new scenes, happiness.

HIEROGLYPHICAL EMBLEM

FORTUNA

SIGN 1	SIGN 2	
		Ominous; a funeral among thy relatives within the year.
		Secret cares and grief.
		Misfortunes for a season.
		On Saturday, accident; on other days, trouble.
		The approach of a beneficial, prosperous influence.
		After expenditures, money will come.
		Thou art warned against misplaced trust.
		To a male this dream augurs trouble through one of the opposite sex.
		Strange news approaches the dreamer.
		Enterprise and business activity.

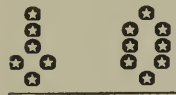
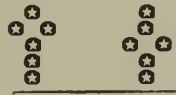
	Beware of a false friend.
	A warning not to lend money, lest thou be cheated.
	The approach of something joyful and good.
	Pleasure and mirth.
	This dream informs thee of the illness of an absent friend.
	Guard thy speech; speak against no one.
	Anger will cause thee trouble.
	A change of residence is here forecast.
	To the sick, peril; to the well, disappointment.
	Beware of secret foes.
	Thou art warned of an unpleasant occurrence about thy person or in thy dwelling.
	Watch for a concealed enemy near at hand.

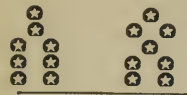
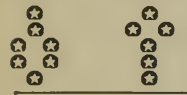
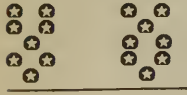
	On Sunday, good news; Monday, a quarrel; other days, money.
	Great prosperity is here foretold.
	Thou wilt see some one who is trying to help thee.
	A marriage is here forecast.
	Thou shalt attain thy wishes.
	Money and friends are foretold thee.
	Delays followed by a month of prosperity.
	Danger from injury by animals.
	Thy wishes will be delayed in fulfillment.
	An unfortunate dream in divers ways.

HIEROGLYPHICAL EMBLEM

NEPTUNE

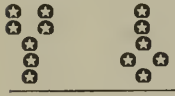
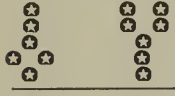
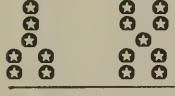
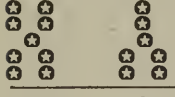
SIGN 1	SIGN 2	
		On the 2nd day of the moon this dream connotes gold and silver; on other days, traveling and news.
		Increase in thy business.
		Rather an unfortunate dream.
		Unhappiness is augured after this vision.
		Thy dream promises promotion and prosperity.
		Wealth and power shalt thou achieve.
		Prosperity to a man; to a woman, marriage.
		Thou wilt overcome thine enemies.
		Annoyances and insults from enemies.
		Avoid litigation, warns thy dream self.

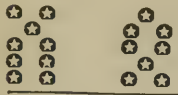
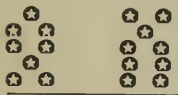
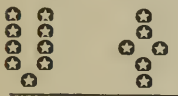
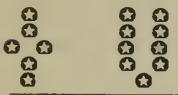
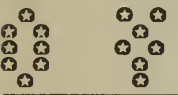
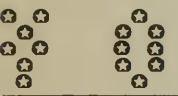
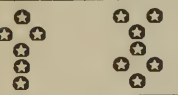
	See to thy health, illness is foretold.
	Trouble; a death in thy family within the year.
	Evil tidings are here forecast.
	Success and comfort for the remainder of thy life.
	To the sick this dream denotes speedy recovery.
	Thou art warned not to undertake important business on the day succeeding this dream.
	To a male this dream denotes a happy union with his beloved.
	Feasting; an especially pleasant invitation.
	Many troubles and cares will follow this dream.
	Enemies will harm thee; be on thy guard.
	On Wednesday, Thursday or Friday, the acquisition of riches; on other days, friends.
	A fortunate, prosperous dream.

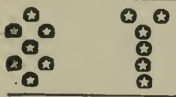
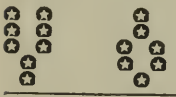
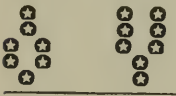
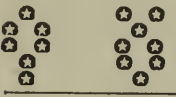
	Prosperous enterprises.
	Glad tidings are at hand.
	Improvement in financial conditions and peace of mind.
	Pain, and sorrow, and toil.
	Enemies are working for thy undoing; have a care.
	Money is here foretold.
	A visit from absent ones from afar.
	Trouble among thy kindred.
	A marriage is near.
	One whom thou hast thought a friend will become an enemy.

HIEROGLYPHICAL EMBLEM

ORION

SIGN 1	SIGN 2	
		Fortune will vex thee for awhile.
		An unfortunate dream.
		Much will happen contrary to thy desire.
		A friend will deliver thee from some heavy trouble.
		Benefits from a great personage.
		Hurt from four-footed beasts, or a fall is here foretold.
		See to thy health; sickness threatens.
		On Sunday, Tuesday or Thursday, honor and friends; on other days, friends.
		Persecution from contemptible persons.
		Loss of credit and of friends.

	A sorrowful dream.
	Thou art warned against excess.
	Good fortune and prosperity are foretold.
	Anger and strife are predicted.
	A fortunate dream connoting wealth and health.
	Wealth in due season.
	A change for the worse in thy fortunes.
	A legacy will be thine shortly.
	A dream of illusions, broken promises.
	Guard thy speech and action; treacherous friends surround thee.
	Travel in strange lands.
	Money through wit and wisdom.

	Saturday this dream brings a rich gift; Sunday, a journey; Wednesday, labor in vain; other days, profit.
	On the increase of the moon, weddings, festivals.
	News and various gossip and reports.
	Avoid quarrels if thou wouldst escape sorrow.
	A sharp tongue will slander or vex thee.
	Strife and discord.
	Thou art warned of misfortune and loss of money.
	Although many of thy sorrows are o'er have a care.

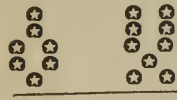
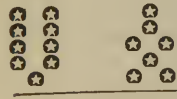
HIEROGLYPHICAL EMBLEM

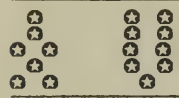
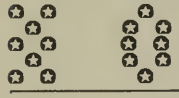
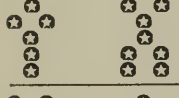
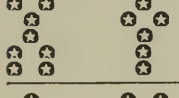
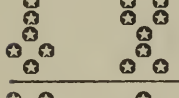
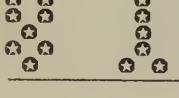
SIGN

1 2

FINIS

	Beware a quarrelsome person who is near thee.

	Eschew strife, angry words and contention.
	If thy dream pertains to business it denotes enterprise and activity.
	Changes and removals.
	Thou wilt finally succeed.
	A dream of financial success.
	Thou art in danger of being wronged by friends and neighbors.
	Business enterprise.
	Take heed lest flatterers mislead thee.
	Labor, strife and sorrow are here forecast.
	The dream shows an uneasy mind.
	A powerful friend shall cross thy path.
	Marriage, but be not hasty.

	A vain person is jealous of thee.
	Riches in old age.
	Thou hast enemies but they can do no harm.
	Beware of back-biters and false friends.
	Thou shalt triumph over subtile enemies.
	Beware of water after this dream.
	A funeral approaches the dreamer.
	Changes and trouble are here manifest.
	One whom thou hast befriended will vex and annoy thee.
	Many secret enemies.
	Victory over enemies if dreamed on Tuesday, otherwise, ill.
	Many and varied misfortunes assail the dreamer.

	Perils, though they are passing.
	Fortune and success.
	An offer of matrimony to the single.
	To a female, disappointed love.
	Although thy dream was tempestuous it bodes no harm.
	Do not place too much faith in friends.
	On Tuesday or Saturday, quarrels; Friday, courtship; other days, unimportants.

CHAPTER XIII

A BUDGET OF DREAMS AND THEIR INTERPRETATION

"Tell me for a time your Dreams and I will tell you what manner of man you are."—PFAFF.

The Parsees interpret dreams not through the symbolism of the vision itself, but according to the time, i.e., the day of the month of its occurrence.

THE SIFAT-I-SIROZAH

1. The first day of the month is that of the good Ormazd, and the dreaming is attended with good. The dream, however, should not be revealed to any person till its result be known. The signification of a dream will be manifest and not occult.

2. The second day is that of Bahman, the angel presiding over the increase of mankind, and who protects horses and goats. Events dreamed of will occur in four days; but the hopes which may be cherished will be disappointed.

3. The third day is that of Ardebehist, the guardian angel of fire. The dreams will not be realized.

4. The day of Sharivar, presiding over hills, mountains, mines, gold and silver. A good day whose visions will be speedily realized.

5. The day of Sipandarmad, protector of animated beings, these dreams will have speedy realization.

6. The day of Khurdad, the presiding angel over water and vegetation. Before the close of the month this vision will be realized.

7. The day of Amshaspand Amardad, an anchangel, who

presides over trees and grass. The verification of these dreams will be known within twenty days.

8. The day of Depadar Izad. A lucky day, the verification of this dream will follow within ten days.

9. Adar, the angel, presiding over fire, governs this day. The dreams will be verified within a fortnight.

10. This day is denominated from Awan Izad, who presides over water. The visions will be realized within ten days.

11. Khurshid, the angel who presides over the sun, governs this day, but to mere mortal the dream is unfortunate.

12. This day is sacred to the angel Maha, guardian of cattle. The visions of these dreams will be immediately realized.

13. Tir, who presides over clouds and rain, rules this day. Inauspicious. Dreams will be realized within forty days.

14. Gosh, the angel presiding over animals, rules this day. Dreams will be fulfilled within twenty days.

15. This day is ruled by Depmeher, the angel presiding over all the languages of the world. Dreams will be realized the same day.

16. This day sacred to Meher, who resides with the sun and presides over blossoming trees. A lucky day for dreams which will be realized the same day.

17. Serosh, the presiding angel of learning, rules this day, which is inauspicious for dreams; they will prove false.

18. This is the day of Rashne, presiding over truth and righteousness; an auspicious day, its visions will be fulfilled within sixteen days.

19. The day of Favardin, presiding over Paradise and over the souls of men. An auspicious day whose dreams will be verified within eighteen days.

20. The day of Behram, the angel who presides over travelers. A good day whose dreams will be realized within ten days.

21. The day of Ram, who presides over destiny. The dreams will prove delusive.

22. The day of Guvad, who presides over the winds. A good day, the visions will be realized.

23. This is the day of Dep-din, who is God Himself. It is an inauspicious day and whatever is dreamt of should be kept secret.

24. The day of Din, who presides over Mazdayasnan religion. An auspicious day whose visions will be realized before the day is over.

25. The day of Ashasang, who presides over religious mendicants. A bad day, dreams will be bad and their issue unpleasant.

26. The day of Ashtad, presiding angel over the seeds of the earth. A good day whose visions will be realized within ten days.

27. The day of Asman, who presided over heaven. An excellent day, the visions will be realized within ten days.

28. The day of Zamiad, who presides over fruit-bearing trees. An indifferent day, the visions will soon be realized.

29. The day of Maharaspand, who presides over Paradise, a good day.

30. The day of Aniran, the presiding angel of marriage among mankind. A good day whose visions are soon realized.

The Oneirocriticon of Astrampsychus comes down to us from the Fourth Century; the latter was apparently the last of a long list of Magi and Dream Interpreters. "After Zoroaster," says Diogenes Laertius, "there was a school of Magi, under the names of Ostanes, Astrampsychus, etc. . . ." Each verse of the Oneirocriticon explains the significance of a hypothetical dream.

THE ONEIROCRITICON OF ASTRAMPSYCHUS

"To talk in dreams is a sign of their truth. To move slowly denotes unfortunate journeys. It is good to fly, for it is the sign of an honourable deed."

Laughter in sleep presages difficult circumstances.

To weep in sleep is a sign of utmost joy.

To eat with enemies indicates a reconciliation.

To be dead in dreams announces freedom from anxiety.

An offensive odor signifies annoyance.

If any one offers incense to you, it portends affliction.

If you seem to be an old man, you will attain honor.

To run in dreams shows the stability of your circumstances.

To wash the hands denotes release from anxieties.

To clean the feet denotes release from anxieties.

To clean the body denotes release from anxieties.

To cut the hair signifies losses in business.

To lose the hair heralds great danger.

To see white meats is exceedingly advantageous.

To see black meats forebodes evil to one's children.

To embrace your mother is to have a lucky dream.

To embrace one's best beloved is very fortunate.

All embraces bring about protracted labors.

To kiss or to love excites the long continued opposition of one's enemies.

To have broad feet is a sign of misfortune.

The amputation of the feet is a bar to a contemplated journey.

The burning of the body indicates a very evil reputation.

Gladness of mind shows that you will live abroad.

For a blind man to see is the best omen possible.

To wear a white robe is an excellent omen.

To wear a black one is a mournful spectacle.

To wear a purple robe threatens a long disease.

To wear a red one promises an honorable action.

To wear the pall of kings is the solution of our expectations.

The tearing of a garment is relief from the burden of anxieties.

A severed girdle speedily cuts short a journey.

To behold the stars forebodes much good to men.

Thunder-peals in dreams are the words of messengers.

To see lights indicates guidance in affairs.

The sight of snow-figures, the hostilities of enemies.

The sight of the dead indicates the ruin of affairs.

The sight of withered trees declares the uselessness of labors.

Pearls denote a torrent of tears.

Milk confounds the politics of enemies.

Milk is the sign of peaceful circumstances.

Clay or mud symbolizes the sordid avarice of the disposition.

A pellucid fountain dispels the distresses of the mind.

Wine poured from the vessels soothes the distresses of the mind.

Musty wine announces many difficulties.

To mix different wines is to invite serious quarrels.

Water gushing up from below is a sign of enemies.

To drain a cup of water is a lucky token.

The pouring out of rivers dissipates the joy of enemies.

To stand in the assemblies brings with it a crime.

Sitting naked signifies loss of property.

Sitting on a dunghill signifies disastrous circumstances.

Sitting upon a stone, you may conceive great expectations.

Sitting on a wall indicates coming prosperity.

To embark on a lake is a sign of evil.

To walk over potsherds signifies loss of one's enemies.

To creep up a mountain signifies the difficulty of business.

To walk over live coals signifies loss from one's enemies.

To tread upon serpents is to blunt the sharp attacks of foes.

If you sail over mud, look out for mental disquiet.

The falling from a precipice is an evil omen.

The eating of sweets portends disagreeable circumstances.

To swallow bunches of grapes indicates a deluge of rain.

To feed on lettuces is a sign of disease of the body.

To drink muddy water foretells disease of the body.

If you are governing children, expect a coming danger.

To hold a bull is to be disappointed of one's hopes.
If any one holds goods, let him fear the attack of his enemies.
A broken staff portends an unhappy death.
To catch falcons indicates the fulfillment of your utmost desires.
To hold keys signifies the settlement of affairs.
To hold a twig foreshadows a prosecution.
To seize the sword is a sign of contest.
To handle threads is a presage of troublesome circumstances.
To hold a sparrow, struggling to escape, forebodes mischief.
To grasp a pillar is to expect Divine favor.
To shiver a sword signifies the crushing of one's foes.
The escape of a hawk from the hand is disastrous to those in power.
To hold gold is a warning to leave one's projects undone.
To hold eggs or to eat eggs symbolizes vexation.
To behold oxen in dreams is of evil tendency.
To see black mares is a thoroughly bad sign.
To see white horses is a vision of angels.
To see lions announces the contentions of one's enemies.
The sight of a mouse bespeaks propitious circumstances.
To see a colt running denotes something mysterious.
The barking of a dog portends the detriment of one's enemies.
A gaping wolf signifies nonsensical discourse.
Dead oxen signify times of famine.
The sight of wasps marks injuries to one's foes.
The sight of a hare portends an unlucky journey.
If you see oil you will escape every misfortune.
To see the ocean calm is favorable.
The noise of the sea stands for the throng of business.
To swim in the sea forebodes bitter sorrows.
To dream in the daytime of swimming in the sea is good.
The eating of figs signifies nonsensical discourse.

And all the while, as the physiologists and psychologists clamor among themselves, the world dreams on. Some dreams savour of shameful thoughts, others are haunted by the penalties of overindulgence; there are dreams of lost hopes, of suppressed wishes, of passion, of pain, of loves living and of loves dead; dreams of high triumph and of unholy pride; dreams that are insistent, and dreams that are fleeting; dreams that will never be forgotten. But over and above them all are the dreams of the higher soul, and here the analyst must pause and may not follow. Whether these dreams are substance of shadow their dreamers care not, as keeping the white flame of their thought to themselves, they dream on in the knowledge that no physiological interpretation can explain the psychological residue that remains in every dream and which comprises the Fabric of Dreams.

THE END

INDEX

A

For Dream-symbols under A, see 195-198

Abercrombie, 47
Abimelech, 3
Abraham, 2, 3
Absinthe (or Wormwood), 148, 149, 150
Abstraction, 36
Adam, the fall of, 69
Æsculapius, the god, 12, 13
Agassiz, Professor, dream of, 28
Age, The Golden, 69
Agnes, St., Charm of, 89
Alberico, vision of, 45
Alcohol, 138, 139, 144
Alexander the Great, 73, 103, 104
Alexander Severus, 5
Alfred the Great, 9, 109
Alice in Wonderland, dreams of, 160
Ambrose, 6
Ammon, St., 56
Analysis, of dream, 158, 165, 167
Analysts, dream, 8
André, Major, death of, 116
Anise, seed of, 137
Anselm, 5, 59, 113
Antony, St., 56
Apollo Daldianus, 5, 352-354
Apparition, 154
Aquarius, 331-333
Arabia, deserts of, 6
Arabic proverbs, 17
Arabs, science of, 17; dreams of, 155
Aries, 271-274
Aristotle, 5, 86, 87; dream theories of, 18; works of, 19
Arnold, Sir Edwin, 92
Artabanus, 9
Artemidorus, 5, 178
Aspasia, 84
Assyrians, 17
Astrampsychus, interpretation of dreams, 369
Atavism, 27, 28
Atlantis, continent of, 69, 70
Augustine, St., 5, 12, 51, 100
Avicenna, 18
Aztecs, 70, 71

B

For Dream-symbols under B, see 198-205

Bacchantes, the, 137
Bacchus, 139
Bannich, Brauder, 90
Bartholomew, St., massacre of, 10
Basil, 5
Bede, 9, 12, 59
Belladonna (or Solanum), 146, 148
Benedict, St., 57
Bergson, 23, 156
Berkeley, Bishop, 49
Berlin, manuscript of, 17
Berlioz, music of, 33
Bernard, St., 57
Berthelot, 17
Bhang, 144
Bibliotheca Historica, The, 16
Bigelow, on sleep, 139
Blake, William, 64, 188
Blavatsky, Madame de, 25, 86, 87
Boadicea, 4
Boehme, 19, 59
Boer War, The, 119, 120
Bois, Jules, 1, 24
Bonaventura, St. 59
Brent, Bishop, *The Sixth Sense*, 66; in occultism, 69
Brill, Dr., 21, 169
Bruce, Addington, 23, 174
Browne, Sir Thomas, 45

Buckley, dream of, 81
Buddhism, 8
Bunyan, John, 32, 33
Byron, 10, 33

C

For Dream-symbols under C, see 205-211

Cæsar, Julius, 5, 73
Caligula, 38
Calpurnia, 5
Camphor, 140, 144
Canary Islands, 69
Cancer, 289-291
Cantharides, 144
Catherine, St., 60, 61
Catherine de Medici, 10, 115
Capricornus, 325-327
Carbon-monoxide, 84, 136
———dioxide, 85, 136
Catharsis of Aristotle, 19
Cenobites, The, 6
Ceres, 328-330
Chaldeans, dream interpretation by, 7, 155; symbolism of, 187, 189, 190
Christ, 3, 4, 51
Christian, 10
———Era, 3
Christianity, 6, 7, 8, 52
Christian Science, 52
Cicero, *On Divination*, 86, 171
Clairvoyance, 28, 51, 56, 69, 79
Condensation, 160, 164
Charcot, Dr., 20
Charlemagne, 6, 109
Charles IX, 39
Children, neurotic, 39
Chinese, the, 26
Clare, Saint, 61
Cleopatra, 17
Clement, 5
Columbus, Christopher, 24
Condillac, 37
Constantine, Emperor, 110
Content, the dream, 128; Latent, 133, 156, 160, 168, 169; Manifest, 156-160, 166, 167, 169; Sex, 133
Corelli, Marie, 150
Corning, Dr. Leonard, 83
Coriat, Freudian interpretation of dreams, 162, 163, 166, 169, 172, 173, 175, 177
Cowper, 39
Creed, Universal, 13
Criminal Trials, dreams of, 124, 125
Cromwell, 10, 73
Crusades, The, 6; dreams of, 109-112
Cyrus the Great, dreams of the birth of, 102

D

For Dream-symbols under D, see 211-213

Daniel, 121-124; interpretation of dreams of, 167, 168; symbolism of, 189
Dante, dreams of, 45; son of, 116; symbolism of, 188
De Insomnis, 6
De Krudener, Madame, 10
Delboeuf, 23
De Quincey, 33, 34, 138
Demonomania, Henroth's, 21
Descartes, 19, 20, 33, 73
Desert, Arabian, 55; Nitrian, 56; of Egypt, 56; Scetic, 57.
Diana, 340-342
Dickens, Charles, vision of, 34; paramnesia of, 134
Didymus, 109
Dieulafoy, 24, 25
Diodorus of Sicily, 16
Displacement, 160, 164
Dittany, 146, 147
Diviners, The, 8
Dodona, Oracle of, 84
Dominic, St., 57
Dramatization, 160, 166
Dream books, 26, 174, 179
Dream conditions, 16
Dream work, 160
Dreams, analysis and interpretation of, 52, 106, 132, 151, 152, 156, 172, 189, 367
———Aristotelian theories of, 19
———artificial, 136
———atavistic, 179
———Biblical, 153, 154, 162, 165
———by celebrated Greeks and Romans, 103, 105, 106, 171
———by Roman emperors, 107, 108

Dreams, celestial, 56
———children's, 129, 130, 133
———color in, 23
———construction of, 128
———divination by, 17, 89, 151
———erotic, 172, 173
———flying or floating, 28
———fortune-telling by, 17
———hysteria in, 53
———inherited money in, 28
———Island of, 87
———logic in, 23
———meaning of particular, 131, 146, 154, 172, 174-178, 192
———mental images in, 23
———mono idea of, 23
———moral warnings in, 154
———mothers', 92, *et seq.*
———mystical, 52
———oracles concerning, 88
———origin of, 14, 91
———pathologic, 18
———prenatal, 92, *et seq.*
———prophetic, 15, 18, 103, 121, 122, 124, 144, 151, 153, 169
———psychic, 11, 14, 16, 26
———psycho-therapeutic significance of, 12, 13, 152
———purpose of, 11
———recurring, 23
———remarkable, 17
———revelations in, 133
———scientific errors regarding, 16
———sexual origin of, 20, 21
———sixth sense in, 24
———subconscious experiences in, 28
———symbolic, 151, 153, 189
———time and space in, 132
———typical, 11, 38, 72, 150, 172, 179
———unpleasant, 24
Druids, The, 4, 6, 71, 85, 91, 146
Dumas, Alexandre, 46
Du Prel, Baron, 23

E

For Dream-symbols under E, see 213-215

Earthquake, dreams of, 120
Edwin, King, 9
Egyptians, curative dreams of, 152; frescoes of, 137; priests of, 84; symbolism of, 189, 190
Elaboration, 160-161
Eldorado, The Dream of, 12
Elements as dream sources, 25
Elijah, 2, 154
Elizabeth, St., 3, 73, 74
Ellis, Havelock, 1, 10, 12, 22, 23, 38, 134, 163, 164, 172-174, 177-179, 181, 184, 187
Epictetus, 127
Epidaurus, 12
Epileptics, 38
Escholtzia, Legend of, 137
Euphanes, 12

F

For Dream-symbols under F, see 215-218

Famous men, dreams by mothers of, 92, *et seq.*
Fechner, 48
Fern, the male, 146, 148
Folklore, 69
Fortuna, 355-357
Framework of dream, 128
Francis, St., dreams of, 57; order of, 57-59; paramnesia of, 135
Frank, Dr., 13, 82
Franklin, Benjamin, 47
Fraser, Dr., 69
Frederick of Prussia, 102
———of Saxony, 112
Freud, Dr., 1, 3, 13-15, 19, 20, 22, 29, 41, 42, 82, 130, 152, 155, 161, 169, 172-174, 177-179, 186
Freudian dreams, 156, 157
———mechanism, 132, 164
———methods of analysis, 21, 157
———morality in dreams, 164
———psychology, 21
———school of interpretation, 157-159
———theory, 133
———Ultra-, 153
Frink, Dr., 21, 153

G

For Dream-symbols under G, see 218-221

Galen, 38
Galton, Sir Francis, 129

Ganna, 5
Garas, 144
Gemini, 283-285
Geomancy, 26, 173; directions for, 269; interpretation by, 268-366
Ghanja, 144
Gisela, 9
Goethe, 10, 33, 46
Gracie, Captain, 67
Grail, 6, 109
Greece, symbols of, 189
Greenwood, Frederick, 34
Gregory, Dr., 81, 181
———Pope, 12
———St., 5
Greisinger, Dr., 31, 48
Gypsies, as interpreters, 173, 174; classification of, 154; dream analysis of, 155; symbolism of, 189, 190, 192

H

For Dream-symbols under H, see 221-225

Haggard, H. Rider, 39
Hall, Professor Stanley, 27, 28, 173
Hallucinations, 34, 183
Hartmann, Franz, 25
Hashish, 144
Hebrews, 17
Hebrides, natives of, 69
Hecate, 349-351
Heine, 33
Helmholtz, 48
Hemlock, 51, 145
Hemp, Indian, 144
Henbane, 148
Henry I, 115
Henry II, 115
Heraclitus of Ephesus, 18
Herbart, 48
Herbs, the study of, 136
Hermits, The, 6, 56, 57
Herod, 3
Herodotus, 3, 8, 171
Herring, 140
Hierophants, The, 136
Hildegard, St., 73
Hippocrates, 13
Hirschberg, Leonard, 21
Hodgson, Dr., 80
Holy Alliance, 10
Holy Land, The, 7
Homer, 155, 170
Hood, 46
Hop, The, 145
Howe, Elias, 48
Hugh de Loraine, 5
Huxley, Professor, 35
Hygeia, Priests of, 84
Hypatia, 6
Hypericum, 146, 147
Hypermnesia, 134
Hypnosis, 24, 81; mono idea in, 24
Hypnotism, 21; forces of, 136; by priests, 84
Hypnotists, 7, 84
Hyslop, Dr. George, 22
Hyssop, 146, 147

I

For Dream-symbols under I, see 225-226

Iamblichus, 5, 51
Incense, 137
Indians, American, 150; Digger, 137
Insomnia, recipe for, 17
Irving, Sir Henry, 75
Ivy, 137

J

For Dream-symbols under J, see 226

Jahr, the manual of, 140
James, Professor, 80
Jeremy, 3
Joan of Arc, dreams of, 62-64; paramnesia of, 135
John, St., 2, 4, 51, 73
Johnson, Dr., 33
Joseph, 3, 156, 162, 165
Josephus, 3
Jove, 280-283
Judeas, Philo, 3
Juggernaut, car of, 14
Julian the Apostate, dreams concerning death of, 108, 109
Jung, Carl, 1, 13, 29, 161, 162; cult of, 21; symbolism of, 187
Junipero, Padre, 58, 59
Juno, 322-324
Justinian, Emperor, 10

K

For Dream-symbols under K, see 227-228

Kant, anthropology of, 11
King Arthur, 6
Kronfield, on the Freudian theory, 21

L

For Dream-symbols under L, see 228-231

Lamb, Charles, 34
Lamberton, Professor, 31
Lange, 48
Lasegue, 139
Laudanum, 150
Laurel, the sacred, 137
Laurentius, Bishop, 59, 154
Lee, Dr., 79
Legends, 8, 69
Lely, Sir Peter, 37
Leo, 295-297
Leyden, Papyri of, 6, 17
Lethe, the waters of, 87
Libido, 161, 162
Libra, 307-309
Lincoln, Abraham, 34, 73, 117
Livy, 4
Lobelia, 150
Locke, 16
Lodge, Sir Oliver, 119
———*Raymond*, 119
Lotos-Eaters, The, 136
Louis IX, 111
———the Young, 112
Louvre, 17
Luna, 286-288
Luther, Martin, 112
Lyttleton, Lord, 116

M

For Dream-symbols under M, see 231-236

Macarius, St., 57
Macleod, Fiona, 64
MacNish, 16, 37, 181
Maeterlinck, 117
Magi, 369
Magicians, The, 10
Mallarmé, 45
Mars, 289-300
Martyrs, Christian, 53
Manaceine, Marie de, 23, 139, 173, 174, 178
Mandragora (or Briony), 136, 145, 146
Mandrakes, The, 145
Maria de Medici, 115
Mariamne, 3
Mark, St., manuscript of, 17
Mary, the Virgin, 3
———Magdalene, 129
Materia Medica, 140, 145, 147
Maudsley, 48
Maury, 182-183
Mediæval Mind, The, 36, 57
Mediævalism, 60
Medusa, 343-345
Memory, abnormal, 134; ancestral, 24, 27; dream, 8, 21, 133; hallucinatory, 134; in sleep, 78; psychology of, 27
Mentality, 127
Mercurius, 304-306
Mescal, 139, 140
Mesmerism, 136
Merlin, 62, 63
Methods, comparison of, 164
Michelet, 12
Middle Ages, The, 6, 12
Milton, John, 33
Mitchell, Weir, 35, 140-143
Mohammed, 109, 110
Mohammedans, 17
Monks, Franciscan, 58
Mono idea, 24
Monroe, Professor W. S., 184
Moore, Sir John, soldiers of, 37
———Life of Sir Thomas, 100
Morpheus, 87
Morphia, 144, 150
Morse, S. F. B., 35
Moses, 2, 155
Mozart, 33
Muller, Maud, 30
———Johann, 34, 182, 183
Musk, 144
Musset, Alfred de, 33
Myrtle Charm, The, 90
Mystic faculty, 49
Mysticism, 50-53, 60, 64
Mystics, The, 10, 50, 66, 70

N

For Dream-symbols under N, see 236-238

Napoleon, 10, 24, 34, 73, 103, 184
Narcotics, 136, 137
Nebuchadnezzar, 167, 169
Niebelungs, legend of, 69
Nietzsche, 20
Neo-Platonists, The, 5
Neptune, 358-360
Neurasthenia, 65
New Thought, 52
Newton, Sir Isaac, 36, 73
Nightmare, 6, 7, 11, 24, 38
Noah, 2
Norris, Zoe, 118
Novalis, 45
Nux vomica, 144

O

For Dream-symbols under O, see 238-240

Occultism, 19, 25, 70
Omens, dream, 17
Oneirocriticon of Astrampsychus, 369-372
Oneirocritics, 151
Oneiromancy, 17
Opium, 137, 138, 144
Oracles, 60, 71, 85, 86, 154
Origin, 51
Orion, 361-363
Orpheus and Eurydice, 129
Osiris, 2
Ostanes, 369

P

For Dream-symbols under P, see 240-247

Pallas, 316-318
Pan, 4
Panacea, 12, 147
Papus, 25, 79, 127
Paracelsus, 23, 150, 152
Paramnesia, 134, 135
Parnassus, 69, 85
Parsees, 367
Pascal, Blaise, 20
Paul, St., 4, 51, 55, 65, 72, 73, 134
Peter the Hermit, 110, 111
Phœbus, 346-348
Physiology, 50
Pilgrims' Progress, The, 32
Pineal gland, 19
Pisces, 337-339
Plato, 5, 18, 19, 51, 131
Pliny, 137, 155
Plotinus, 5, 51
Plutarch, 81, 171
Poe, 10
Pontius Pilate, 3, 103; wife of, 5
Pope, 33
Poppies, 136, 137, 145
Porphyry, 5, 25, 51
Prescott, William N., 139
Prince, Martin, 1, 13, 21, 22, 83
Proclus, 5
Psychic faculty, the, 50
Psychical Research, Society for, 79, 119
Psychology, 50
Ptolemy, the Wise, 17
Pulque, 139
Pycnocomen, 137
Pyramids of Egypt, 8
Pyrenees, 69
Pythagoras, 5, 18, 51

Q

For Dream-symbols under Q, see 247

R

For Dream-symbols under R, see 247-250

Radestok, 184
Raphael, 26, 174, 175, 178, 188, 268
Reincarnation, 28
Reinforcement, 162, 166
Religio Medici, 45
Renaissance, The, 7
Revelations, The Book of, 4
Reverie, 30, 154
Ribot, 131
Roberts, Lord, 117, 118
Rollo, The Norseman, 9
Romans, The, 5
Romauld, St., 56
Rome, 6
Rousseau, 34

S

For Dream-symbols under S, see 251-256

Sagittary, 319-321
Sancto de Sanctis, 12, 139
Sanders, Rev., 80
Santos Dumont, 24
Saracens, The, 7
Sarah, 3
Saturn, 292-294
Satan, 7
Saxo Grammaticus, 4
Schleyer, 47
Scherner, 183
Schelling, school of, 15
Science, modern, 8
Scorpio, 313-315
Scott, Sir Walter, 33
Sepulchre, The Holy, 7
Sex content in dreams, 20-23, 162
———theory of, 130
Sharp, William, 64
Shoemaker, Henry W., 69
Sidis, Boris, 21, 78
Sifat-i-Sirozah, The, 367-369
Sixth sense, 24, 66
——— ———and folklore, 69
——— ———and the conscience, 68
——— ———as a dream factor, 68
——— ———character of, 68
——— ———cultivation of, 71
——— ———in animals, 71
——— ———in children, 69, 71
——— ———instance of, 66
Sleep, apoplexy in, 180
———artificial, 11, 24
———as repairer of nerves, 11
———delirium in, 132
———fear in, 24
———hypnotic, 20, 81, 82
———memory in, 133
———mystery of, 27
———occult theories of, 132
———prophecy in, 24
———sense of time in, 132
———symbols of, 87
———the senses in, 179
———the soul in, 132
Slumber, *see* Sleep
Socrates, 18, 31
Sodom, Vine of, 148
Sol, 274-277
Solanum. *See* Belladonna.
Solomon, 155, 189
Somnus, 87
Somnambulism, 36-38, 146
Soul, in sleep, 132; the mystery of, 13; wandering of, 132
Sorcerers, 7, 10
Southey, 32
Spaniards, 70
Spectra, Occular, 33
Spencer, 27
Sprenger, 31
Stevenson, Robert Louis, 39, 42-44
Stimuli, 23, 25, 150, 152, 153, 164, 179, 181-184
Stramonium, 144, 146, 147
Subconsciousness, The, 12, 18, 21, 65
Subjective Mind, 65
Suetonius, 38
Sun, Priests of the, 70
Swedenborg, 19, 53-55, 135
Symbols, 7, 8, 26, 117, 158, 163, 165, 186-192
Symbolism, 50, 60, 186, 188-191
Synesius, 6, 25, 173

T

For Dream-symbols under T, see 257-260

Tanner, on narcotics, 148
Tartini, 46
Tasso, 33
Taurus, 279, 280
Taylor, *Mediæval Mind,* 36, 57
Telepathy, 67, 68
Thackeray, 46
Theosophy, 25
Thompson, William Hanna, 47
Tiberius, Emperor, 38
Titanic, The, 67, 121
Thaw, Harry, 24
Thebes, Magician of, 17; Oracle of, 86
Theobald, Archbishop, 59
Theodora, 10
Tissie, on alcohol, 139
Titchener, 16
Tolstoy, Count, 131
Torte, M., 180, 181

Tradition, East Indian, 140
Turner, 35

U

For Dream-symbols under U, see 260

Ultra-moderns, 22, 130

V

For Dream-symbols under V, see 261-262

Valkyries, The, 4
Vampirism, the nightmare of, 7
Venus, 310-312
Veronica, St., 61
Vesta, 334-336
Vesuvius, dreams of, 120
Vilgard, 36
Villeda, 5
Virgo, 301-303
Vision, 10, 51, 63; alcoholic, 138; artificial, 137; prophetic, 53; spiritual source of, 152
Vitelius, 4
Volapük, 47
Vollen, The, 4
Voltaire, 45

W

For Dream-symbols under W, see 262-266

Whittington, 154
William of Germany, 24
———of Malmesbury, 114
———Rufus, 59, 113, 114
———the Conqueror, 10, 111
Witches, 6, 7
Woman, 60
Wundt, 24

X

Xenoglossia, 134, 135
Xerxes, 9
X-Ray, 8

Y

For Dream-symbols under Y, see 266

Yolande, Queen, 63

Z

For Dream-symbols under Z, see 266-267

Zeus, 2, 155

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